

RELIGIOUS EDUCATION

A Platform for the Free Discussion of
Issues in the Field of Religion and
Their Bearing on Education

MAY-JUNE, 1944



THE FAMILY IN TRANSITION: A SYMPOSIUM

I Christian Nurture — Then and Now

Paul H. Vieth

II Contemporary American Domestic Problems and
Their Meaning for Religious Education

Ernest R. Groves

III Meeting the Crisis in Family Life

Regina Westcott Wieman

IV Love and Marriage in a Time of Crisis

Reuben Hill

V Marriage and Family Counseling

Sidney E. Goldstein

VI A Family-Centered Curriculum

Harry C. Munro

Weekday Religious Education in North Carolina

P. H. Gwynn, Jr.

Utilizing Community Agencies for Religious Education

Wesner Fallaw

Book Reviews and Notes

Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort.

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THE FUNCTIONING OF A FUNCTION

THE ANNUAL MEETING of the Religious Education Association is in full swing as this page is written. We have assembled in Pittsburgh, and today is May Day — the first of May. We are not celebrating a revolution, as are some others who meet today; but, like them, we are dissatisfied with the present and eagerly participating in efforts to make a better world.

We are thinking about religious education in the war torn world. We have heard speeches and we shall hear more. Each of the four seminar groups has had one two hour session and will have two more of them. Then will come the business session and the election of officers for the coming biennium.

I am again impressed by the way this meeting, as all our meetings, is being carried on. We are, however, functioning as this particular Association is designed to function. We have stated it on the front cover of the journal many times: The Religious Education Association provides

A Platform for the Free Discussion of Issues in the Field of Religion and Their Bearing on Education

Protestants, Catholics, and Jews are present — about a hundred in all. Each comes as an individual, not a representative of his organization; and as an individual he feels free to express his own judgment on every question raised and every proposition made. Most of us are liberals — theological, social, and educational liberals — a few may be considered radicals, and here and there a conservative rises to express, with completest freedom, the point of view he happens to hold.

At home, in our churches and boards and schools and colleges, we work under some restraint. We are compelled to carry out the plans of those in authority over us. We may be leaders, and most of us occupy positions of leadership, but our leadership is always subject to criticism and review — sometimes even to veto.

Here, in the fellowship of the Association, we examine critically what we would like to do. We tell of our work, our failures, our ideas of what should be done. We hear others tell of their experiments, and of the results achieved in situations much like our own. We criticise and are criticised; we speak our minds freely and we listen as others make their contribution to our common thought.

We shall return to our homes tomorrow evening wiser men and women, better equipped, we believe, to perform our respective tasks.

Laird T. Hites, Editor

THE FAMILY IN TRANSITION

A SYMPOSIUM

The Editorial Committee gratefully acknowledges its indebtedness to Dr. Paul H. Vieth for acceding to their request that he plan and arrange this symposium and include an article of his own.

I

CHRISTIAN NURTURE — THEN AND NOW

PAUL H. VIETH*

THE DEVELOPMENT of the religious education movement was influenced more by Horace Bushnell than by any other single person. Yet Bushnell rarely refers to the Sunday School or any other organized school of religious education, while present day religious education is centered in the church schools. His book, *Christian Nurture*, was published almost a century ago. In it he maintains that the child may grow up as a Christian through the process of nurture without the necessity for a turning-about conversion experience through revivalistic effort. The instrumentality through which this is to be brought about is not the Sunday school class, but the Christian family. The nurture which is most effective is not that of overt instruction, but a more subtle influence exerted by the Christian atmosphere of the family which is "unconscious and undesigned."

Bushnell does not deny that there is value in religious instruction. He maintains, however, that such instruction can have value only if it is supported by a Christian spirit in the family. Indeed, such a spirit cannot help but lead to Christian growth on the part of the members of the family even though there be lacking any verbalization in overt teaching, while no amount of such teaching will yield this result if the spirit

of the family is lacking. "The spirit of the house is in the members by nurture, not by teaching, not by any attempt to communicate the same, but because it is the air the children breathe." (*Christian Nurture*, page 83). "It is evident that the voluntary intention of parents, in regard to their children, is no measure, either of their merit or their sin . . . you perceive it is not what you intend for your children so much as what you are, that is to have its effect. They are connected, by an organic unity, not with your instruction, but with your life." (*Christian Nurture*, page 97).

The family in Bushnell's day presented a setting which was potentially fertile for Christian nurture. There were usually many children compared with the average family of today. There was a large amount of interdependence of the members for the work, worship and play incident to family life. Economic life was family centered and involved much working together of the members of the family in the performance of the tasks of home and farm and small shop. "Whatever working there is in the house, all work together." (page 89.) Much of the education which is now given through an enriched school curriculum had to be given in the home. Church life was a family matter without the departmentalization of church activity which is customary today. Houses were spacious as compared with the con-

*Horace Bushnell Professor of Christian Nurture, Yale Divinity School.

gested apartments characteristic of modern city life. All these were factors which favored the operation of the principle of Christian nurture. It is not that these conditions in and of themselves will lead to Christian growth. They are the setting in which Christian nurture can operate.

Today there is a tendency on the part of religious education to turn again to the family as the basic unit of religious education. This has come about not so much through a reconsideration of basic philosophy as through unhappy experience in trying to achieve the same ends by ignoring the family or taking it for granted. Evidence is accumulating to substantiate the doctrine of Christian nurture as over against instruction in specialized schools of religious education. It is increasingly clear that "growth of the young toward and into the democracy of God and happy self realization therein" does not come about so much through instruction in religion as through experience of living in a religious group. And the family is the normal group for such experience for most persons.

At this point the question is sharply raised whether the family of today is competent to assume this basic function. Would even Horace Bushnell, after seeing the family situation of today, have the courage to base a doctrine of Christian nurture on this foundation? Industrial and professional life, as well as much of education and recreation, are now so organized as to give fathers very little contact with their children. Often mothers also are removed from the association with their children through work outside the home, clubs, service activities and other outside interests. Activities incident to earning the living for the family and maintaining the home provide little by way of family group activity. Living quarters are often so congested that peace and relaxation must be sought outside. Commercialized

amusements serve as a centrifugal force. Even the church and character-interested agencies have been so zealous in providing activities for individual members of the family that they have torn the family group apart. The war has tended to increase these liabilities enormously. (Perhaps victory gardens and enforced staying at home because of gasoline rationing should be counted on the positive side.) Added to this — whether as cause or effect is not clear — there is what Professor Groves once called a loss of love for family living. Under these circumstances, can Christian nurture through the family be more than a vain ideal?

Two things are to be said in answer. First, no matter what the circumstances, the family is probably the most influential factor in the development of religion, sometimes positive, sometimes negative. This is not a choice we make but a fact in the situation in which we work. It is not a question whether the family may be depended on for this; it is rather a case of there being no alternative. And let it not be denied that the process of Christian nurture is going on wholesomely in numerous families of today.

Second, because of its importance in Christian nurture as well as on account of other values in family experience, every effort needs to be made to enable the family to perform its basic function. We cannot escape being concerned with the effort for better housing. We must support the effort for social and economic conditions which will enable parents and older children to take their full place in family social life. We may help the schools to come to a realization that the family is their co-partner in education, not their enemy.

In another article in this symposium Regina Westcott Wieman says, "It is easier to substitute for the family than to help people to make better use of its opportunities." Much of present-day church effort must plead guilty to hav-

ing followed this easier way. Recognizing the great need of a better program of religious education, agreeing with Bushnell that a child may grow up as a Christian through continuous effort toward his religious development, the church has sought to provide opportunities for learning to live the Christian life as a part of its own institutional program, without recognizing the importance of the family in this process. Unwittingly this approach has laid an undue emphasis on the intellectual understanding of Christianity without a corresponding experience of Christianity as a faith. Where effort has been made to interpret curriculum as life rather than study about life, the church school pattern of infrequent sessions and short periods has led to unhappy results. The answer is to regard church and home as an inclusive approach.

The efforts of the church to build a formal program of religious education are, of course, desirable as far as they go. Family religion needs to be supplemented with a more organized effort in the teaching of religion, with a program which has comprehension and balance beyond anything which an individual family would be able to provide. Children and young people need to experience association with other people of their own age in the consideration of religious questions and problems. Thus, the church is not to be criticized for providing a more comprehensive program of graded religious education.

The weakness of the program has existed at the point of inadequate recognition of the importance of the family in this whole process. Parents have been allowed too easily to assume that sending a child to church school was equivalent to providing him with religious education. The acceptance of a pupil in the church school should carry with it the acceptance on the part of his parents of an obligation to carry forward this same process in home religion. This is

not achieved by criticizing parents for not doing their part. It is much better achieved through helping the parents to understand how religious growth takes place, and what part they must have in the process. The church which will dare to assume that the family is basic in religious education and will refuse to accept pupils in its church school unless parents agree to carry on with a home program, will find itself not only growing in effectiveness but also in numbers. Needless to say, such a plan will require a program of parent education so comprehensive and vital that it may in fact become the most important phase of the church's work in religious education.

At the present time churches are becoming exercised over the rising rate of juvenile delinquency. In characteristic fashion they are (that is, a few of them) exerting themselves in the direction of providing more activities and entertainments under church auspices. This may provide temporary relief but it will not offer a basic solution. The approach ought rather to be to the families to help them understand the home basis for character. Indeed, such efforts on the part of churches to provide more and more outside activities for young people definitely interfere with the process of Christian nurture which is going on in the homes of many of the young people. Modern life is so organized that at best it is difficult for families to find time when they can be together as a family group. It would be exceedingly unfortunate if the church added to this difficulty by taking the young people away for even more evenings.

In another article in this symposium Harry C. Munro presents a case for the curriculum of religious education being centered in the family rather than in the church. This is a recognition of the basic place of Christian nurture through the family. Any efforts in this direction will not mean that less attention will be given to the work of the church school,

or that there will be less need for the church school in all its aspects. It does mean, however, that the church school will find its place in a total task which is more commensurate with its time and ability, since it will be in partnership with families in the venture of Christian nurture.

What the Christian family does in Christian nurture is to some extent also available through the church considered as a "family of families." The association of old and young in common worship and work has implications for religious education which go far beyond the curricula of any given church in the usual sense of that term. Here again the very laudable efforts in the direction of providing religious instruction on a graded basis have to some extent defeated their own purpose. Often these efforts have led to an organization of the church which so separates the various ages of the constituency that this spirit of the whole church family is lost. Common worship and common recreation in which old and young may participate together is not inconsistent with graded worship and graded instruction. There is need for recognition of the fact that both are necessary and neither can be put in the position of an elective for either old or young.

The basic place of the family in Christian nurture lends peculiar significance to a church's program of education for marriage and family life. Through courses, discussion groups and personal

counselling, this phase of religious education has been added to many a church program in recent years. This, however, is still too often in the nature of an elective. An understanding of the strategic place of the family in the development of Christian character should by all means have a place in the religious education of every youth.

Christian nurture is as basic in religious education today as it was in the day of Horace Bushnell. The present unrest and dissatisfaction with religious education as now practiced may yet carry us in the direction of more emphasis on the family in the process. But wishful thinking will not bring it to pass. What is required is a re-education of both churches and families to a better understanding of Christian nurture.

A FEW RECENT BOOKS ON RELIGION IN THE FAMILY

- Eakin, Mildred and Frank, *Your Child's Religion*, Macmillan, 1942.
 Jones, Mary Alice, *The Faith Of Our Children*, Abingdon-Cokesbury, 1943.
 Perry, Ruth Davis, *Children Need Adults*, Harper, 1943.
 Sherrill, Lewis Joseph, *The Opening Doors Of Childhood*, Macmillan, 1939.
 Sweet, Herman J., *Opening The Door For God*, Westminster Press, 1944.
 Wieman, Regina Westcott, *Does Your Child Obey?* Harper, 1943.
 Wieman, Regina Westcott, *The Family Lives Its Religion*, Harper, 1941.
 Wood, Leland Foster (Editor), *What The American Family Faces*, American Family Book Foundation, Chicago, 1943.

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II

CONTEMPORARY AMERICAN DOMESTIC PROBLEMS AND THEIR MEANING FOR RELIGIOUS EDUCATION

ERNEST R. GROVES*

FROM A long-time outlook none of our social possessions is so safe as the family. It has the same life expectancy as the race itself for they are co-existent. The evolutionist sees the family as the source of the humanizing changes that severed man from the animal. The religious believer finds in the family the maturing fellowship that made and makes revelation intelligible. When seen in such perspective, contemporary family trends and crises appear too short-lived to be significant. Although this social security of the family gives us confidence in its future for generations yet to be, it affords no complacency for us as we attempt to deal with domestic problems. It is American family life as it functions here and now that concerns us. From this narrower survey the home, from which we as a people must largely draw our strength, suffers severely from prevailing social conditions and at present is not functioning so as to assure our national welfare.

This is a frightening fact because both marriage and the family, already showing disorganization under the stress of changing social conditions, must now meet the unprecedented ordeal of a global war. It is in the situation of the man in a strange country who while attempting to become acclimated to a radically different environment suddenly finds himself forced into a life or death struggle.

Statistically we know in some measure

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what the first World War did to marriage and the family and have had its consequences impressed upon us through contact with domestic tragedies resulting from it. We gained still greater insight as we discovered the disillusionment, the disintegration of personality of both physical and mental origin, the recklessness and cynicism that ruined the matrimonial hopes and ideals of many men and women hurt by the war experience. Thus we glimpsed the havoc of war that was for us brief and relatively less consuming of wealth and persons than our own previous Civil War. We can turn to the first World War for clues as to the kinds of trial that marriage and the family face during and especially after the conflict, but this second struggle is so tremendous in its possible consequences that what happened before cannot give us with any exactness fore-knowledge of the forms or the amount of domestic disturbance certain to come from our Second World War.

Much of the weakness appearing in our two domestic institutions from the impact of modern life has been clear, attracting the attention of thoughtful people. The significant trends in both marriage and the family have also been widely publicized and much discussed. Our increase in divorces has testified to greater matrimonial dissatisfaction and less tolerance concerning it. The birth rate has fallen and in a social sense at least this has been dysgenic decrease. Septicism regarding marriage and even concerning parenthood has grown. The

family has suffered losses in its functioning and there has been considerable disposition both among parents and leaders of public opinion to encourage the family's surrendering to other social agencies and institutions still more of the responsibilities formerly assigned to it without question. The essential purpose of marriage more and more has been interpreted as the fulfillment of the individual's expectations and desires. This has given successful marriages a firm footing but at the same time has made such an achievement precarious for many unions by demanding as the foundation for matrimonial security a mutually satisfying fellowship. The decreased taboo of sex and the lessening of the fear of unwanted pregnancy have encouraged an increasing number of men and women to repudiate the conventional code as a proper guide for sexual behavior before and to a lesser extent after marriage. These and many other expressions of domestic disorganization, whatever their final outcome, were, at the moment of the beginning of the global war, making trouble for the family and through it for society.

Social changes were also taking place that gave promise of improvement in the quality of marriage and family life. My personal interest has been chiefly directed toward the various efforts being made to strengthen and improve family life. In this article, however, my purpose is to examine briefly the weaknesses our domestic institutions have developed during the recent period of rapid social changes which make marriage and the family more open to attack through the evil consequences of our world-wide war.

Our concern is not with marriage or the family for its own sake. It is rather that when they fail to function effectively every aspect of our social life is endangered. The greatest peril of all comes, as I see it, from an increasing loss among many of our people of the

meaning and the value of the family. Throughout our history as a nation until recently, family experience has been basic in our social thinking, our practices and our sense of values. The family had first place as an educational influence preparing the child for life and this assignment of responsibility was taken as a matter of course. The representative, one might say the normal, adult felt strongly his family relationships, and his domestic behavior more than anything else fixed his reputation. His virtues and ambitions centered about his family, as likewise did his vices. The family was not exclusive as either motive or ideal; it certainly was not usually an ostentatious or even self-conscious interest. Nevertheless, although the significance of the family was taken as a matter of course, its influence was so thoroughly absorbed during early life as to make it dominant in social thinking.

This family outlook upon life was open to the criticism that it was often selfish and always limited. Indeed, social concern did need to go beyond the family but the important thing to notice is the naturalness of using the intimacy of family life, its concreteness and responsiveness as the means of gaining the needed insight to extend sympathy, purpose and even reform to the greater out-of-the-family area. Even the social planner in order to be realistic needs the background of frank, intimate association, with its person-to-person responsiveness which the family group uniquely provides. It is interesting to notice how, in contrast with our times, social idealism in the middle of the last century took a family form leading to the use of the domestic mold for the shaping of a new community order. It is an illustration of the tendency to accept the family institution as a sort of social tutor and interpreter of fundamental values.

This situation, in which our social problems were chiefly seen within the domestic background, has largely

changed. This is most true of those who have assumed social leadership. The domestic philosophy of life has given way and has been replaced by an attitude that comes from thinking chiefly from the viewpoint of group experience.

Mass experience is more impressive. End-results, expressed in group achievements, are stressed. As the manufacturer thinks of products and not of workers, so the social planner concentrates on social goals, accomplishments in his field that are the equivalent of the material things of the industrialist, and assumes that his reforms will automatically and necessarily advance the individual and increase his satisfactions.

There is little realization of the fact that the sense of personal consequence which the true parent cultivates in the child collides with a civilization that appears to make the individual meaningless. The social planner thus ignores the most frustrating of our social coercions. The ordinary men and women who become conscious of this clashing — and the sensitive and thoughtful person is most affected — react in various ways. The underlying motive of a common recoil is the desire to salvage values needed to give living a worthwhile purpose. Too frequently this is stigmatized by psychiatrists who assume that the individual should learn to adapt himself to whatever environmental conditions happen to exist. The fact that he has had inner reality which also makes just claims is apt to be ignored. The great majority of those who feel the distance between family experience and the social life which modern culture forces upon the adult suffer disillusionment. The meaning life has had is snatched from them and they are left with an emptiness that prepares them to follow any enticing or aggressive crusader who is clever with the psychology of collecting followers or directing discontent by giving the individual a sense of partnership in some passion-driven enterprise.

The non-exploiting leaders enlist in a more conserving program. Their social thinking, however, and especially their planning are directed by an underlying concentration on mass purposes. This, as a method of industrial production, works wonderfully, giving us things at the lowest possible cost. Even in this field it robs the processes themselves of intrinsic meaning to most workers. Social programs must assume the task of meeting the human needs of those concerned. It is easy, under the pressure of a culture that along so many lines submerges the individual in the mass, to be satisfied with impersonal end-results, which, when analyzed, seem to mean making even social idealism materialistic. It is the philosophy of things, the confidence that happiness and security can be advanced by multiplying material resources and distributing them better. Desirable as this is, it is but half of what has to be done to advance social welfare. Impersonal, mass-conceived goals are enticing but they become illusions when regarded as ends rather than means.

The antidote to impersonal, mass-dominated feeling and thinking is the sort of experience that the average family by the mere fact of its living together produces. The proper use of our materialistic achievement could enable home life to be all the more efficient in maintaining the balance between satisfactions that have to be obtained inwardly through human affectionate contacts and those forthcoming from our increasing skill in manipulating our physical environment. This two-fronted advance is achieved by a portion of American families.

Unfortunately, although all social leaders give lip homage to the family, in their practice they largely ignore and sometimes even antagonize it. It is inconceivable that anyone would claim that our public schools exercise their power with any genuine regard for family in-

terests. They are concerned with values belonging to the system itself which are defined, measured and related in terms of its own activity. For the most part the functioning of the family is regarded as an educational concern only by the department of Home Economics, and even here, as some of the leaders in the field are beginning to recognize, there is only a feeble tying-up with the family, and again an emphasis on goals of improved techniques rather than a strengthening of family relationships. Religious organizations have never to any extent discounted the significance of the family but in their practices have often substituted for the home rather than accepting it as the basic spiritualizing organization. Nowhere are family interests so little represented and so frequently forgotten as in governmental programs. The family has no lobby and although it has no enemies among law makers or administrators, attention among these men and women, for the most part, again is directed toward impersonal end-results with no discernment as to the consequences of these for family life. Taxation is a notorious example of this forgetting of domestic interests.

To me this fading out of the influence of domestic experience as a basis of life philosophy is ominous for Christianity. Where can the churches gain substance for their message if the inner life is smothered by concentration on the environment or if family life weakens and fails to give the growing child confidence in the home as an interpreter of values? Churches following the general trend are tempted to turn to social programs as their rallying message.

In the end, however, social planning in the narrow sense will gravitate into the hands of experts or agitators and the churches will be forced to compete for survival in a contest where they will prove, in comparison, less factual or less passionate depending upon which of the two types of leadership is in ascendancy.

The home is the only social organization which by its nature can become a full partner with Christianity. Such a relationship with government, for example, will, if we can trust past history, soon mean conquest of the churches. Christianity was born in a vitalizing, unique emphasis upon the meaning of the inward life of the individual. Thus fundamentally it can utilize the parental feeling, which is best secured of all the normal impulses of human nature.

Lack of appreciation of the service of the family as it provides preparatory experience for responding to the message of the Gospel seems to me suicidal, not to the churches, but to their mission. They can turn their attention outward and accept the prevailing extroverted dominance, but more thorough-going materialistic programs will surpass theirs in appeal when tested by a pleasure-based, popular appraisal. It is gratifying to see so many religious leaders realizing the stake they have in the family but it is not safe for this interest to be narrowed to what can be called in a formal sense religious education. It is the home as a place of intimate relationships, rather than any particular activity that it can carry on, that makes it so important as the first and basic opportunity for the cultivation of spiritual life attitudes.

There is nothing to indicate that the family will ever recover in this country the dominance it once had. This would be undesirable, were it possible. What we do need for our spiritual security is a more active and satisfying home environment for a greater number of our people — a rediscovering of the resources inherent in family association. This will bring better balance in every aspect of our social thinking and practices but it cannot be accomplished unless other powerful social organizations stress in their programs the importance of domestic experience as a preparation for adult life. Extroverted progress

moves with such momentum and promises to provide material satisfaction in such abundance that there is constant temptation to lag in the inward growth and discrimination that must follow closely the increases in power over externals or man becomes merely more powerful while a greater danger to himself and in the end socially less secure.

Jung, who first gave us the terminology that comes from distinguishing this inward and outward emphasis of values, wisely tells us that the good life keeps in proportion the demands of the environment and the necessities of the individual's inner constitution. If we are likely to incline toward the first during adolescence, maturity should turn us toward a greater appreciation of the second.¹ As the years pass by we should detach ourselves from seasonable exaggeration of externals in order to discover through normal growth the meaning of spiritual possession. The greatest propulsion for most of us toward this second epoch comes through the influence of personal relationships, a normal product of childhood.

Religious education needs the resources brought about through this kinship of affection; in return it has responsibilities as it affects family life. First of all, its instruction should do more to stress the importance of family life. People need help in learning how to get out of the home what it potentially offers. Any activity that promises to substitute for the family in the end lessens the ability of fathers and mothers, husbands and wives, and children to gather from their fellowship what belongs to them. It is, of course, easier to do for the family than to help people make better use of its opportunities. A revealing strategy, a disclosure of home resources, is, however, the only one that in the end can prove successful.

The church should increase the assist-

ance it gives parents and youth in meeting the various problems that arise in marriage and family relationships. Great progress has been made recently in this service and among Catholics, Protestants, and Jews there has never been such awareness of the need for domestic counseling as at present. This has been most true in dealing with matrimony both as a means of preventing problems and handling them when they come. There can be in this an excessive extroverted emphasis. Sexual adjustment is extremely important. Since, in the past, religious teaching has frequently hampered it, it is fortunate that a wiser attitude is now developing. It is, however, of greatest importance that the introverted significance of sex be thoroughly appreciated by the counselor for, as L. Foster Wood so sensibly pointed out ". . . . marriage is a relation of two personalities and not merely of two organisms."² The inward aspects of sexual adjustment are subtle and cannot be reduced to a technique, but, given time, they are decisive even in the maintenance of a satisfactory sex life.

Finally the religious preacher, teacher and counselor need to realize that just as the social setting during the Middle Ages tended to exaggerate introverted experience, so in our time, we encounter the opposite tendency. If Christianity is to have the support of the personalizing experience it needs to make the message of Jesus intelligible, there must be constant effort through illustrations and suggestions to stimulate family members to look to their association for a greater share of life's satisfactions. The attractiveness of aggressive commercial recreation can easily smother the inclination to seek in the home fulfillment of the cravings that demand more than passive entertainment can ever provide. The richness of a well

1. Jacobi, Jolan, *The Psychology of Jung*, page 29.

2. Wood, L. Foster and Mullen, John W., Editors, *What the American Family Faces*, page 240.

developed domestic comradeship is Christianity's strongest ally.

And the consequences of our present global conflict, as expressed in reckless, fatalistic, physically-motivated marriages, mutilated homes, unwanted motherhood, increased promiscuity, lower standard of living and a host of

other impediments to normal domestic and social life, mean that the family desperately needs all the support it can get from religious leadership. Every help the family receives from the churches it will repay by furnishing the human development upon which Christianity depends in part for its growth and vitality.

III

MEETING THE CRISIS IN FAMILY LIFE

REGINA WESTCOTT WIEMAN*

LIKE A CHILD with too many gifts on Christmas Day, our American society has developed a grave defect in its value-sense.

The market value of the chief products of family life has reached an all time low for our country. At the same time the cost of family life has enormously increased. Heightened cost with lowered yield of values tends to decrease public interest and response. In the meantime, the products of organized industry finds a most favorable market, so favorable that the cost of these products has greatly decreased except for the temporary inflation of war time. Lowered cost with heightened yield of profit tends to increase public interest and response. Consequently, to an alarming extent, private enterprise is strangling public welfare, increased production for private gain is obstructing progressive growth of personality and of community, and property is valued above human life and fulfillment. All these factors are strong conditioners of the soil for family growth.

The family true to its functions is a nurture group devoted to the initiation, individuation, enrichment and integra-

tion of personality in all its members. It is interested primarily in what it can *bring in to each person*. Organized industry is interested primarily in what it can *get out of each person*. In the true family, each person counts in his own right — for what he is. He is valued for his enrichment of its meanings. In much of industry, each person counts to the extent that he can be used (sometimes be used up), that is, for what he can do. He is valued for his enrichment of its means.

Certainly there is nothing wrong in the use of human resources by organized industry. This is one of the great human functions — to participate in the production of all kinds of goods which promote human welfare and enjoyment of life. The crisis for the family today lies largely in the fact that the goals, the modes, and the consequences of modern production so seriously exploit, degrade, or even destroy personality and the family. These consequences include the present widespread worship of wealth and the homage paid to rich individuals and groups. The family as a family has insignificant status. Hence it is not an object of major concern in current enterprise.

All this is to say that it is not the war that has brought this crisis for the

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American family. It has been rising for some long time. The war only acts as a social lens through which we can see more vividly what has been and is happening to family life. The American family is paying a tragic price for our national passion for liberty on the individualistic basis. What is happening now to the family is a proof of what must ensue wherever humankind seek liberty without at the same time seeking community. Neither personality nor family can be secure unless increase of freedom is found with increase of human community. Neither personality nor family are very secure today.

IS THE CRISIS OVERWHELMING

Tough conditions tend to bring out the best in a true family, the worst in an undeveloped or abnormal one. There are examples of both today. The manifestations of the present crisis show in the immature or weak families as destructive conflict, crime, pain, and crumbling of personality and of the family group. Some mothers, dazzled by heavy pay envelopes, are divorcing their husbands. They say that they have wanted to leave for a long time but couldn't afford to. Some husbands, brought under group pressure to follow the patterns of conduct all about them, are carousing and indulging in sexual promiscuity unconstrained by the threat to their relations with their own attractive children. The high percentages and types of juvenile delinquency are further alarming indications of how many delinquent parents there were before ever the war began.

Many persons of integrity are now thrown into constant association with sorts of individuals not regularly encountered before the war and are appalled over the sources of satisfactions commonly sought — competition in presenting to the group the most salacious anecdote, coarse talk about their own husbands and wives, bragging about

their lustful use of lonely girl workers and sometimes even of children, violent swearing, drunkenness, and dishonesty.

Of course there are many, many parents today who are devoted to their job and who are working intelligently to improve their own communities. But every one who is in direct contact with current concentrations of human individuals somewhat removed from their customary restraints is appalled over the demonstrations of the weakness and breakdown of family life which had to have existed before the war to make present conditions possible.

The disorder in family life is so widespread and so serious that there seems no place to take hold of the problem with any promise of effectiveness. Certainly there is no quick, easy approach. However, there are two main types of approach open to us. Both are now being used by this community or that. One is more popular than the other with institutions and communities, for it gives the workers an overly busy schedule and so a sense of accomplishment. Also there often appear relatively quick and rather specific results, however superficial or transitory these turn out to be.

THE QUICK APPROACH

This first approach is that of noting one of the more pressing problems in the area assigned the workers and then "building a program" to apply to the situation in case. Many examples of this exist at the present time in connection with community work on juvenile delinquency. "The Teen Canteen" is one of these. I have observed this approach to the problem both north and south and have found it to be of about the same pattern and goal. The main idea is to provide such a decent and attractive "hangout" for the young people, more or less planned and controlled by the young people themselves, as will keep them busy, happy, and off the streets. Many community recreational

programs use this same approach — the working out of a program by the leaders in charge and then the applying of it to the sore spot in the community. In fact, the more common type of community council proceeds in this way. It does first one job and then another for the community in an effort to meet the problems of the community which appear to be the most urgent ones. Much family case work and church work is of this sort. In fact, many of our national and state programs, curricula, crusaders, missions and plans for group participation are of this superimposed sort.

This approach is, of course, symptomatic in that it is dealing with problems which are the outcomes of those deeper problems, which pertain to the very foundations of family life. Even though every¹ young person in the country had access to an unusually effective club room, the real problem would not be solved, for that goes back to some weakness or failure in some family relationships and nurtures. At one club room I talked to a clean, delightfully interesting ninth-grader for a while, then noticed that he looked sleepy. I thought he might want to go home but not want the others to guy him over going early so I asked him if he wanted to leave when I did. He replied that he had thought of that and wanted to go home badly but that his mother would not be home until four in the morning and his father until five and so there was little use in going home. I learned that he was from a family having both fine property and high social standing in the town. I talked long with

the women who were the leaders in the clubs visited. They said that most of the children who often frequented the clubs were in unfavorable family or neighborhood situations. They stated that they were being constantly sought by the young people for counsel concerning their problems, many of which were normal for their age but many overly grave for such young people.

There are at least three serious limitations to this approach. One is that it is very subject to "petering out" and failure. For one thing, the leaders having built up the program are under expectation to keep it interesting and effective. This becomes increasingly difficult. For another thing, any considerable change in the total situation upsets the program because, like a patch, it is an external thing not capable of automatic shaping to correspond with changing conditions. The second limitation is the fostering of that sort of indifference which is likely to follow the repeated failure of the symptomatic approach. The next time some new leader tries to stir interest he is told, "Oh, we tried that before and it didn't work." Thirdly, this approach often does more harm than good, for it accentuates the basic problem. For instance, the provision of night clubs for young people gives more parents the excuse that the home need no longer be concerned to provide a social setting for its young people. So there is a resultant increase of parental neglect. Furthermore, those parents who are taking a responsible attitude now have their problems increased because so many of the associates of their own children hang around the club rooms and beg others to do likewise.

With all its limitations, we cannot omit this symptomatic approach very often. But we should regard it as "First Aid" only. When this approach is ancillary to the deeper, the radical approaches, it makes a real contribution. When used alone it is dangerous, for it is almost

1. While condemning the symptomatic approach to the problem of recreation for youth in the community, I do not mean for one moment to condemn the provision of adequate club rooms for them in the community. I believe that there should be such places in every community, but, they should be developed as a part of a total community plan starting with an effective use of the homes and appropriate participation by parents. The objection here is to the use of them as an answer to the problem of family disorganization and juvenile delinquency.

sure to aggravate the underlying problems. Some aspects in the history of our public school well illustrate this point. The public school has taken over one after another of the responsibilities of the family through applying symptomatic treatment to those situations at school wherein the parental neglect of the children was retarding the educative process or was irritating the teachers. This has weakened rather than strengthened the family by encouraging more parents first to let, and then to expect, the school to make up for one failure after another. Churches are now being importuned to open club rooms for young people to keep them occupied and off the streets.

Before any leader undertakes to set up and apply a program to a community's sore spot, he should realize clearly that this is symptomatic treatment, should ascertain carefully if symptomatic treatment is necessary, and, above all, if he does institute this emergency treatment, develop the basic treatment at the same time. Otherwise he will do more harm than good in the long run. He is like a person living beside a body of navigable water which is obstructed by seaweed. Every day or two this person goes out and cuts off the tops of the stems of the seaweed enough so that he can row his boat. But each cut stem now branches, sending up twice as many new stems to block the passage of his boat. In an emergency, such superficial attack of the immediate trouble suffices for the moment, but to rid himself of his otherwise constant problem this person must go to the roots of the matter, literally and figuratively.

THE RADICAL APPROACH

The radical treatment of the widespread family disorder is quieter than the symptomatic approach, quieter and less showy. Furthermore, it is both slower and more difficult at first, though not in the long run. It does not consist in solving current troubles for the com-

munity. Rather, the task is that of finding what failures of functioning on the part of community institutions are responsible for the present troubles and then activating the failing institutions to the point where they will function adequately again. The radical approach seeks to help the community get into such condition that it not only can solve its own problems reasonably well but *wants* to do so.

So far as the present troubles of the family are concerned, there are two major aspects of this radical approach. Both of these are of prime importance. Neither can succeed very far without the other. The first aspect is the fostering of a more positive politics which will seek to discover and set up those relations between our major interests which will make them mutually reinforcing, enhancing and meaningful. So long as the dominant relations between interests are motivated by acquisitive, exploitive drives, they cannot be mutually reinforcing and significant.

Industry, education, the family, religion, commerce, communication, the law, agriculture, invention, and other major interests *could* be so related that they would be not only mutually sustaining but reciprocally creative. Some neighborhoods and small communities have made appreciable progress in this approach. Examples are community cooperatives, Berea College, and the city of Louisville, Kentucky. Wilson Wyatt, the youthful mayor of Louisville, believes that we cannot hope for a better world until we first build better communities, that as we plan the conditions and way of life in our own community we shape our own destinies and that of the nation.

Up until the recent past, our politics, national and local, has been principally negative. It has been primarily engaged in prohibiting us from doing things that would seriously injure or destroy each other and each other's treasures. Now,

with much creaking and complaining, politics has made an appreciable start of discovering and setting up those connections between industry, family, the law, education, communication, religion, and the other major interests which hold promise of mutual support and enhancement. Since politics traditionally has not done much along this positive line, we are bound to hear cries of "Fascism" and many outcries from those who say that no one can tell them how to run their lives or raise their children. Every new development must meet the resistance of the short-sighted who still believe that freedom is freedom *from* community when, as the rest of us are now beginning to see, freedom is freedom *within* community.

Perhaps it is harder to think of law as mutually creative than of most of the other major human interests. Yet Mary P. Follett in her book, *Creative Experience*, has written a magnificent chapter describing the creative possibilities in law. Since law, in both its informal and formal expressions, is a guide for human interaction, there is no reason but our own fettered imagination why it should not go far beyond the accustomed prohibitions with their penalties and set up some signposts that lead us into uncommonly free and delightful association.

The Community Council of our Family Community Project here in Addison has gradually discovered and tentatively formulated its own code for use in its group meetings when it is engaged in working for the growth of good in the community. I have never experienced a more creative fellowship than this group often has, so full it is of free, full, honest, trusting, and trustworthy interaction.

Our so-called progressive schools broke away from the deadening effect of tyrannical regulation in the classroom. But only some of them merited the name *progressive* by gradually developing a constructive code to take the place of the prohibitive one. Many modern families and school rooms are characterized by

anarchy, benevolent or otherwise, though they believe they are practicing democracy. If our children and youth are to be prepared for the change from negative to positive politics, from mere prohibitive to creative law, the training must begin in the family, the school, the church, and the community. It may seem a long jump from the code which a family co-operatively discovers and progressively formulates to further the freedom and creativity within its own relationship to the national code that seeks to provide connections for mutually rewarding relations between capital and labor, industry and family life, commerce and agriculture, and so on through the long list. But they are really of the same piece. Both are efforts to set up those relations which foster freedom for all within a mutually reinforcing community.

We have a very long and painful way yet to go before our national and local politics will have become sufficiently positive to do away with depressions, unemployment, sharecroppers who are virtual slaves, substandard wages, and other fruits of exploitive drives coupled with negative politics. But there is no better time to start than now. There are encouraging beginnings already. And there is no better place to begin than here, each in his own family and community. Furthermore, as each family and community develops understanding and skill in positive politics in its local situation, it will also come into that understanding and ability which will demand more and more positive politics in the interrelating of major national interests. No matter how fine a family may be in itself, it can be broken and destroyed unless its conditions of living are protected and furthered by a positive politics. This part of the radical approach to present family disorder cannot be neglected.

THE EMPOWERING OF THE FAMILY

The other aspect of the radical approach to the present disorder in family life is that of helping the family to *ful-*

fill its distinctive functions more effectively and to find joy and satisfaction in doing so. There have been changes in the functions of the family. Some remain the same but must be fulfilled in different circumstances and connections. Certain former functions are no longer needed. Certain new ones require taking on. Some functions found in this last group are providing the conditions for emotional fulfillment and stability in a depersonalized national economy, developing interest-neighborhoods where geographical neighborhoods do not provide for a sense of community, establishing family status in such a way as to foster both security and creativeness in the children, participating in group efforts to appraise and redirect those group pressures which shape character and relationships, and working for a positive politics which seeks to develop mutually reinforcing relationships between all important human interests, both locally and nationally.

If the family is to fulfill its distinctive functions more effectively, it must know what its functions are, understand how these are best and most creatively fulfilled, appreciate the interrelations between its own functions and those of closely related community institutions, and, very important, find much genuine satisfaction in the growth of good in both family and community which results from effective functioning. Calling the parents together to give them a talk on some assigned topic is not enough. There is some value in this, of course, for it at least makes the parents more sensitive in the area under discussion. But to be radical means to get at the roots of the situation. In this problem area, it means a laboratory approach to family life. It also means working with the family with a deeply appreciative attitude of what a home is and can be. It means valuing the family for its own sake, not just for what it may do for school and church.

In our Family Community Project here in Addison, Michigan, we are trying

to make this basic, appreciative approach using laboratory methods. I hesitate to cite any of the activities which make up our program lest some reader say at once, "Oh, yes, we have a nursery school too. I understand now." *The particular activities in any program are not at all important in themselves.* Their significance comes in the way they are carried on and in the relations they have with family and community growth. To illustrate, there are public schools where the principal has been in office for ten or twenty years, yet the family and community life show no cultural growth proportionate to this period of leadership. On the other hand, there are schools whose relationship to family and community life is markedly cultural and creative. It is not the school itself that counts but its ways of work and its community relationships. With this warning against giving importance to the activities themselves I shall try to give some indication of the way the work is carried on and the relationship sustained.

First of all, there is a community council which is genuinely that in the sense that it is composed of persons who truly care more for the growth of the community than for their own private advantage or ease or self-status. Both husband and wife are members in each case. Here the members are discovering the needs, conditions, problems and resources of their own community. They are developing experience in evaluating all these and also the possible plans and procedures for dealing with these. They are gaining understanding of the cross-currents and rip tides which are present in all communities. Lastly, and very important, the members are increasing their capacity for joint functioning.

Then there is the Fun and Forum each Friday night which starts off with a pot luck supper for the whole family, spends some time in community singing and games, and ends with discussion of a subject chosen by the group. Most of the time, this is a true nurture group where

the free, full and honest interaction between all those present results in greater mutual appreciation of each other's interests and better compounding of perspectives. This means that a community consensus (not necessarily agreement) on any current consideration grows slowly but gradually nearer.

Associated with the work of the nursery school is as much training of parents as the circumstances allow. This is carried on by their study of the school while actually in session, by their study as a group of the principles which govern our guidance of the children, and by the specific training of some parents in nursery school teaching. In other words, the nursery school is a laboratory in family education for both children and parents.

There is a working library for the use of all interested community members. Also there is opportunity for parents to secure counseling on matters which perplex them. Some parents use both these services a great deal, others not at all. We feel that there needs to be a more step-by-step introduction of such services before they can be of great worth to the majority of families of the community.

Space will allow for mention of but one other of our plans of work, but it is the most important of all. It is progressive family visitation. We start out with the sincere desire that we may be able to make the first visit one of mutually enjoyed fellowship. Later we try to help the family get a sense of how much it counts in the community whether it thinks of this or not. As time goes on, there is no effort to get the family to

confide in the visitors, but gradually those families who are ready for it seek more and more for such help from our visitors as we are equipped to give them. This is not always in connection with family *problems*, though it is often that. But it is just as often in connection with plans or developments toward which the family is working. Finally, as it becomes clear which families are the more mature in respect to any one community interest, we seek to challenge these more mature families into some specific form of community leadership. In other words, we think of each home as one nucleus in the web of connections which is the community. We realize how much value emerges for family, neighborhood, school, church, and total community when one more family becomes more true to its functions and better connected with all the other families making up the web. We start with the families that are most ready, for this provides soon a sizable appreciative community and hence better soil for family growth. Thus there are more families in the web and so it becomes increasingly easier to add new strands to the web of the community of families.

The longest road 'round is the shortest way home. So long as community workers and institutions do the work of the family for the family, they contribute to its delinquency. The great task is to provide such conditions in the community that the family will again resume the fulfilling of its distinctive functions, know reasonably well how to do so and to evaluate its work, and finally how to find delight in doing so.

IV LOVE AND MARRIAGE IN A TIME OF CRISIS

REUBEN HILL*

THE OBJECTIVE aimed at in this article is to make available findings of research workers and psychiatrists to couples anticipating engagement or marriage in wartime. We define wartime as extending from the early congressional debates on Selective Service through the war, including the period of adjustment after the war is won. The question is perforce a broader one than "to marry or not to marry during the war." We begin by showing that war fosters change in people's attitudes and in marital traditions. The effects of war on courtship, engagement, and marriage are taken up and a distinction is made between "marriage in wartime" and "war marriages". Finally, the wartime couples' alternatives are faced: to become engaged now, to marry now, to marry after the war, or to marry after a period of renewed acquaintance of some length after the war. Suggestions for keeping wartime marriages from failure are offered for each alternative listed, drawn from current research materials and clinical findings of marital counselling agencies.

WAR FOSTERS CHANGE

War is more than military operations, more than domestic preparation: it is a state of mind. It is a crisis for which no one is adequately prepared. The present breaks sharply with the past as

new conditions and problems arise. New abilities and skills are required. People everywhere are under the compulsion to stop what they have been doing and turn to something else. Grocers become riveters, professors of philosophy enter arms factories, local salesmen take offices as bureaucrats, farm hands join the navy and southern hill-billies become national heroes. Women abandon their traditional roles for the uniform of the army or navy. Many of them don the coveralls of the industrial worker. War is like a masquerade in which everyone pretends he is someone different.

As in a masquerade the traditional inhibitions are suspended for the moment and wild and bizarre behavior results. There is a desperate urgency to live life to its fullest while there is still time, to grab happiness for me and mine now. New and strange codes of conduct replace the more traditional and tried customs of a peacetime world. Words of endearment, love gestures, and intimacies lack their traditional meaning, and incur little sense of moral obligation. The drive for love and affection and sex expression which are traditionally held in check until marriage, spend themselves in the thrilling temporary contacts of the gigantic masquerade of war.

The immediate effect of war on life and love is to render individuals more receptive to change and less conservative with respect to the traditional codes, more willing to break with the past and less willing to enforce current rules and regulations. Change, instability, insecurity, and uncertainty — these are the essence of wartime mentality. There are disturbing implications here for students of courtship and marriage to consider.

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This article is abbreviated from a pamphlet by the author, "Love and Marriage in War Time," to be published by the Student Life Department of the Division of Christian Education, Congregational Christian Churches, 14 Beacon St., Boston 8, Mass.

EFFECTS OF WAR ON COURTSHIP AND ENGAGEMENT

On the college campus most couples are identified as "daters." They are in a stage of dalliance in which marriage is indefinitely postponed because they feel they are not ready to take themselves seriously. In wartime whole sets of dating couples move rapidly from dating to courtship to engagement to marriage just because it's the thing to do. Other courtships, however, are inhibited. They are inhibited for the more cautious and perhaps more sensible young people because they know the hazards and disadvantages which attend war marriages.

Many of the couples whose courtships have been speeded up by war are escapists jumping into something which appears more certain than the insecurities of openfield dating. They have the ever-haunting fear that it's now or never and that the world is going to be terrible after the war and so they must grab happiness while it is still within reach. Unfortunately, all studies of war marriages prove the folly of following the escapist pattern of action.

In contrast, another group of couples who normally would have moved from dating to courtship in the course of time remain more or less fixed at the dating level because of the uncertainty of the times. Dating contacts concentrate on momentary pleasure and lend themselves to exploitation if continued over a period of time. The members of the couple may interpret the relationship differently: one believes it is becoming serious, the other is purely dallying. Now, this situation is fairly well controlled in rural communities and on small campuses where students know one another well. It is on the large campus and on the wartime campus with its hundreds of students in military uniform where the temptation to play "fast and loose" with the girl's emotions is most prevalent. In justification it must be said that the student soldier frequently has a girl at home

and regards his dates on the campus as purely social, a way of playing more pleasurably, nothing more. Often the offender in this harmless recreation is the girl who misunderstands the gestures of her male companion and assumes his goodnight kisses to mean genuine progress in their relation. In more extreme cases girls regard it as a service to their country to make themselves available to soldier personnel, granting them privileges that the uniform certainly doesn't confer. The girls find themselves subject to the romantic urge not only to kiss the boys good-bye; but to go further. The solution, difficult to achieve in wartime, is to cut down the intimacies in these transitory relations. The job falls equally on both parties, but all too often is shirked by both.

In sum, the effect of war on courtship is to speed up some couples and inhibit others. In cases where romance steps up, the couples all too often bypass the engagement with its testing and exploration and enter marriage insufficiently prepared for the tasks ahead. In cases where courtships are inhibited unduly the results are frustrating and courtship loses its normal perspective.

WAR AND MARRIAGE

Marriage rates are affected even before war is declared. Our society columns announcing engagements began to lengthen as early as 1939. Indeed, sociologists tell us the country wide increase in 1941 was 20 percent above normal. Our total for 1942 was 1,800,000 marriages, the peak of all time, and represented four years of successive increase. In 1943 the number dropped off about 5% and it is now expected to decline for the duration of the war. There will be another tremendous upsurge in marriage rates beginning with Demobilization Day and continuing for two or three years until the marrying public settles down to a normal pace again.

War has operated to make marriage

excessively popular, but it is safe to assume that many of these wartime ventures are premature and ill-advised, and some are entered upon for the most trivial of reasons. All present indications are that a disproportionate number will end in divorce or desertion in the post-war period. Statisticians predict an immediate increase of approximately 40 per cent in the divorce rate with the cessation of hostilities.

WAR MARRIAGES VS. MARRIAGES IN WARTIME

Evelyn Millis Duvall has adroitly distinguished between war marriages and marriages in wartime. *War marriages* are those marriages which take place before, during and after the war which are characterized by haste, impulsiveness and urgency. *Marriages in wartime* are those which would have taken place, which should have been consummated, war or no war. "These more considered unions," writes Mrs. Duvall, "though buffeted about by wartime forces may be expected to last in far greater numbers than the war marriages so hastily thrown together as temporary harbors from the threats and fears of war. These more stable marriages will build themselves even stronger by an increasing awareness of their needs for the skills and abilities that hold a marriage together."¹

There are several varieties of war marriages observable in this war. There are the "marry-and-run" type preceded by a whirlwind courtship, or none at all. In peacetime we have marriages of this type dramatized by elopements or forced "shotgun marriages", but there are many more in war time. Many of these hurry-up marriages are purely imitative — the thing to do. Couples forget the need for preparation and concentrate on the thrills of snatching happiness while they

can. The engagement period of preparation in our society continues to be invaluable. When by-passed the vital functions of personality testing and exploration are missed. The engagement is a testing period for compatibility, which should operate to screen out couples that can't make a go of marriage. This is one reason why elopements and war marriages which short circuit the engagement have such a high rate of failure. The engagement is a period of exclusive companionship unmarred by the competition and insecurity of the courtship period and gives the couple a chance to see themselves as real persons for the first time — in dating and courtship there is so much banter and jockeying about, so much use of the "line" which exaggerates real feelings that dating couples claim they are never sure of the sincerity of the other member. Unfortunately for wartime marriages, most of these functions of personality testing, of exploration, of frank discussion and problem solving can't be carried on satisfactorily by correspondence.

Another variety of war marriage is becoming more common as the war wears on, marriages between men and women who have met in uniform, and marriages between soldiers and girls in cantonment and occupied areas. These marriages lack the stability of parental consent and public support. Overseas marriages between Australian girls and American soldiers, inter-marriage of Italian girls, Irish girls, and girls from the Islands with American boys fall in this hazardous category. The difficulty in inter-marriage is that neither party completely understands the family values of the new culture. The record of World War I shows a high proportion of unhappy marriages between French women and American soldiers, and the mergers of Irish and Australian girls with American men in this war may possibly meet similar shoals.

1. Evelyn M. Duvall and Reuben Hill, *Marriage and Family Adjustments*, (Manuscript to be published).

TO MARRY OR NOT TO MARRY IN WARTIME

Most college marriages fall in the category of *marriages in wartime* and may not be classified as war marriages at all. Nevertheless, the question of marriage or engagement in wartime is a troublesome one to answer satisfactorily. Every case merits individual attention and the couple must themselves make the final decision. Dr. Valeria Parker of the Bureau of Marriage Counsel and Education in New York helps couples arrive at independent decisions by encouraging intensive self questioning. Samples of the self inventory each couple makes for itself follow:

1. Is there a sure basis for mutual trust?
That is, are you free of jealousy and suspicion, do you have mutual confidence and faith in each other?²
2. Is there time to develop companionship and mutual interests?
3. Have you made provisions for holding the marriage together in the face of prolonged separation?
4. Is there a reasonable chance of solving the problems of finance? That is, is there a financial backlog in the event of pregnancy, or if not will the parents assume the responsibility of carrying the mother through an emergency and shelter the child while the mother works to support it?
5. Can adequate provisions be made for bringing up a child without the father's help?

Many individual couples have come to the conclusion that neither engagement nor marriage is a satisfactory solution to the college romance where one member is called into the armed forces.

Idealization is responsible for the greatest disappointments. The soldier

sees his wife as a paragon of virtue and creates a fanciful picture of his sweetheart in contrast to the sordid specimens of womanhood he sees in army life. He forgets her crooked teeth, her so-so complexion and remembers only the beautiful. He feels cheated when he returns to find her older, a bit dowdy, all too independent, and much less attractive than the girl of his fantasies. Although it was only his imagination which cheated him, he is nevertheless a poor risk for married life.

The wife is also prone to idealize her soldier husband, sees him as a dashing hero in shining uniform, a great man. He returns to civilian clothes and civilian rough-and-tumble dismayed and temporarily bewildered by the disorder of peace-time living. Vocationally ineffective, and quite dazed by his change of status, he certainly doesn't fit the picture she has built up in her imagination. Both experience disillusionment and feel there are barriers which separate them from one another, barriers which don't break down, as many a divorce case proves. The seeds of alienation are easily sown in such a situation because this marriage didn't have a chance, it was not a marriage — it was probably "marry and run." Pair unity and pair solidarity were given no chance to develop and the bonds of common interest were never fully established. There was insufficient opportunity for trial by fire. One of the present findings of social science is that successful marriage doesn't just happen, it takes working at, wrestling with troubles, solving common problems and developing common habits of married living.

ARMED SERVICES DISCOURAGE MARRIAGE

The Army and Navy both discourage marriage for their personnel and will claim that a girl is not rendering a patriotic service by marrying a soldier! On the contrary, if girls want to help win the war, there are plenty of fields open — factory work, nursing, enlist-

2. Mutual trust usually comes, unfortunately, only after months of satisfying engagement and marriage, and time is a scarce commodity in wartime.

ment in the armed services — but marrying into the service isn't one of them.

Officers of the morale services and officers of the American Red Cross claim that newly married soldiers are often worriers. It is well known that a worried soldier is an inefficient soldier, and the added responsibilities of a new wife make it doubly hard for the married soldier to compete with his single buddies. Financial difficulties and uncertainties about the health and happiness of his wife rank high on the list of worry possibilities. He is torn mentally between his desire to be back home and his duties around the camp. He more frequently requests transfer closer home and his morale is poorer.

One of the saddest pictures of the present war is the attempt of war brides to find employment and housing near the camps where their husbands are located. Housing costs are excessive and employment is not always easy to find.

The consensus among sociologists and marital counselors is that the college man should postpone his marriage if he is at all likely to be called to the colors. If he does marry and is called, his wife should stay at home and keep her job. If she has never had a job she should be urged to take one, if only as a volunteer. Full time work will keep her occupied and reduce her tendencies to worry. It is pretty much up to her to make sure that her husband will be as free from worry as any single soldier or sailor.

Despite the obstacles in the way, many couples will marry and brave it through. In conferences with students, contemplating marriage, marital counselors point out all the difficulties inherent in a war marriage but tell them that there are exceptional couples who marry under the worst of circumstances and regard the wartime obstacles not as insuperable barriers but as challenges. The predic-

tion tables of the sociologists take into account these couples and it is no surprise when they pull through satisfactorily.

DEVICES TO KEEP WAR MARRIAGES FROM FAILURE

How do the couples that choose the fork in the road which leads to marriage manage in wartime to keep their marriages intact? We may be able to interpret some of the findings of research studies of successful marriages to answer part of the question. For the rest we will have to rely on the testimony of couples who are making a success of marriage right now.

First, those couples whose backgrounds are similar to begin with find the task of maintaining common interests and common bonds much easier. Similar religious attitudes, affiliation and behavior; similar conceptions of marriage; and similar leisure time preferences; all seem to simplify the problem of keeping the marriage intact in the face of prolonged separation.

Second, those couples whose childhood experiences were happy and whose relationship with parents were satisfying find the habit of happiness carrying over into marriage, even when the marriage is contracted in wartime.

Third, those couples who were emotionally ready for marriage, who were mature enough to know what they wanted and to plan for it intelligently, who were weaned from their childhood dependence on family and infantile habits; these couples were able to pick up their family life again and make a go of it after separation in spite of the pressures and strains of war.

The interfering factors in maintaining a marriage intact have already been presented, namely, the tendency to idealize and build a fanciful picture of the spouse, the building of barriers because of suspicion and jealousy, the exposure to ideas and people and experi-

ences which are not shared with the other, the changes in personality which occur as a result of deprivations and frustrations of war. To keep a marriage going it will be necessary to minimize the development of these barriers.

Correspondence Techniques — What are some of the devices of correspondence, for example, that couples are using to protect their marriage from dissolution?

1. Every effort is made to keep letters full of information about day to day experiences which tell about the changes in personality which are taking place.
2. The correspondents go in for frequent exchange of candid photographs and snapshots. These keep the couple up to date on physical changes (baldness, changes in weight, etc.) and give a visual picture of the places and people each is meeting. These tokens will act as a source of common experience to tie the couple together.
3. Couples find some questions may be gone into more deeply and more objectively by correspondence than by face-to-face chats, e.g. attitudes about children, money, birth control, religion, wife working, the use of leisure time and the place of sex in marriage.
4. The correspondents will refer to newspaper articles, magazine articles, and recently read books as a means of getting the reaction of the other on questions of mutual interest.
5. The correspondents make relatively little effort to spare the other person the daily details of living, all arguments of so-called patriots to the contrary. They keep the avenues of communication open frankly and honestly and keep to a minimum the building of illusions of "sweetness and light." (Confessions of misdeeds, of past experiences are quite another problem).
6. A major objective of correspondence is to share the new worlds each is entering which means the girl must learn things about military science and tactics in order to understand his letters and to be able to make intelligent comments. It means the husband needs to keep up as much as possible on his wife's work and problems in order to be familiar with the world to which he must return.
7. Each correspondent has the obligation of building the ego of the other, of supporting the other. This is one advantage the married soldier can have over the unattached man.

Other Devices — Correspondence is the main device used to hold wartime marriages together because for many couples it is their only means of communication. Other practices include reducing the worries of the absent one as much as possible by keeping busy at services which will convince him people on the home front are doing their part.

Successful couples take every opportunity to cultivate the parental families. It means a lot to have their whole hearted support and in the face of sickness, accident or even an unexpected pregnancy the parental home may well become a refuge. Most marriages can muddle along satisfactorily even in wartime as long as there are no special crises, but they disintegrate in the face of sudden impoverishment, infidelity, sickness or similar unprepared-for occurrences. Parental families are a source of great support in such situations and should not be neglected. The wife may never again have a better opportunity for cultivating her husband's family and should make the most of it.

Another constructive device to keep the wife busy and helpful is for her to take a job. It gives her something tangible to do and provides the opportunity to save money for the many expenses

of married living after the war, for babies, for furniture, for clothes and books and so on. From her savings she can afford to visit the soldier husband in his camp, meet his friends there and share some of his experiences without being a worry to him. The advantages are all with taking a job and plunging into the activities of winning the war on the home front.

Finally a word about recreation — the wife is doing the husband no favor to stay home all the time. That is one sacrifice he doesn't ask. Wives have found it possible to attend concerts, plays, bridge parties, good movies, and to write to him about them. Life is not necessarily restricted to recreation in pairs; much of recreation is just as enjoyable if attended "stag." Service wives are finding a new freedom in the type of recreation which doesn't have to wait upon a date. Most of the great out-of-doors and the sports are open to the individual who wishes to join the clubs which sponsor them — no date necessary. Fidelity, yes, but not stuffy stay-at-home fidelity — and then, there will be no temptation to write about how abused and lonely wives are at home.

To recapitulate, some of the devices intelligent couples are using to reduce the barriers and obstacles to successful marriage in wartime are: frank and regular correspondence, regular exchange of candid snapshots, keeping the avenues of communication open, cultivation of the parental families, taking a job and saving money for the peace ahead, and taking the opportunity for recreation, living life as it comes.

These have been helps to the couples which chose the fork of the road leading to marriage in wartime. What suggestions may be helpful to couples that choose to postpone marriage until the war is won?

SETTING THE DATE AFTER THE WAR IS WON

In a dream world things work out

effortlessly, beautifully and perfectly. The post-war plans of many engaged couples separated by war appear best fitted for a dream world. Marriage can't be planned for such a world, however. Why should couples who plan post-war marriage take some time out for a period of readjustment before setting the wedding dates?

Men coming back into civilian life after service in the armed forces face many personal problems as well as adjustments in their relationships with others. Specific problems to be expected are: (1) The desire for more excitement than is offered by the average home; (2) the inability to talk freely of war experiences; (3) the tendency to withdraw and feel isolated from others in the home setting; (4) the finding that women are relating themselves to the larger community with concomitant changes in point of view and role; (5) the difficulty in adjusting to a relatively free situation after military discipline is especially felt in marriage and family life. For the many men who have not married before going into service the problem is enhanced as they face the task of selecting a suitable mate in the confusion of their own post-war adjustment.

One should take as much care in preparing for marriage after the war as before. If one of the parties were to be hospitalized everyone would agree that a certain length of time should be allowed for convalescence before marriage took place. Marriage requires healthy participants and is operating under a handicap if either party is physically or emotionally disabled. Couples should allow time for the emotional wounds of war, deprivation and loneliness to heal over before entering marriage.

What are some of the yardsticks by which to tell you whether a couple is ready for marriage in the post-war future?

First, do you feel at home with one another again as if you were old com-

panions, and has the strangeness worn off so that you understand the other on most points? Are you sharing the same world again?

Second, are the emotional hurts of war healed over enough so you aren't forever in pain when the war period is mentioned? Until you are emotionally stable enough to handle your own emotional aches and pains you are still in the convalescent stage and unready for marriage.

Third, are you able to find happiness on your own, apart from the expectations of matrimony? Have you been able to pick up the habit of happiness of your childhood and adolescence days? This is especially essential to marital happiness.

Fourth, are you prepared for the rough and tumble of matrimony, expecting a certain amount of conflict and being challenged with it, or do you expect in

marriage to find the opposite of everything hateful you have gone through?

Fifth, do you know where to turn for help and preparation in planning your marriage and family life? Don't start out without the benefit of guidebooks which will tell where the hazards are and where the repair stations are to be found if your marital vehicle breaks down.

Couples, who have postponed marriage until after the war is won, face adjustments almost as great as those who married in wartime. Marriage is always risky, but more so in wartime and just after. That certainly does not mean everyone should wait until the fourth year after the war or the fifth to marry but it does show the need of making careful plans for marriage and finding out how to get help with the difficult problems that may come up at any time during married life.

V

MARRIAGE AND FAMILY COUNSELING

SIDNEY E. GOLDSTEIN*

AN OUTLINE PROGRAM FOR CHURCH AND SYNAGOGUE

MEN AND WOMEN, both the married and the unmarried, are awakening to the need for education and guidance in the field of marriage and family life. The rapid and distressing increase in estrangements, separations, and divorces proves that both marriage and the family today are in grave danger of disorganization. One study made by a distinguished social statistician reveals that out of every nine marriages existing in the United States before the war seven

would be dissolved by death and two would be disrupted by divorce. In other words, if the present trends are not curbed, twenty per cent of existing marriages will end in the divorce court and one-fifth of the families in our country will suffer disintegration.

These breakdowns, in the judgment of social scientists, are due to four conditions or causes: one, the changes that are taking place within the framework of the family lead directly to tension and conflict; two, the dissolution of traditional constraints that for generations have surrounded and supported the family leaves the family weakened, confused, and bewildered; three, the impact of social forces such as political conflicts, eco-

*Jewish Institute of Religion. The material in this article is derived in part from a book by the author, *Marriage and Family Counseling*, which will be published this year.

nomic collapse, the cataclysm of war shake the family to its very foundations; four, the lack of adequate preparation on the part of young men and women make it impossible for them to cope with the complicated problems of marriage and family life in these difficult days.

In order to meet the need of men and women churches and synagogues as well as other social agencies must develop a program of education and training and discipline in marriage and family life. This program must do at least these things. It must make men and women acquainted with the age-long experience of religious groups, that is, with the laws, the standards, the ideals that have developed out of the experience of religious communities and institutions in the matter of marriage and family life. It must instruct men and women in accordance with the studies now being made in the social science laboratories, studies that reveal not only the weaknesses of old foundations but the character of new foundations on which marriage and the family must hereafter rest. It must assure men and women counsel and guidance by experts who because of their training, experience, and personality are competent to serve as counselors both before and after marriage.

SERMON PROGRAM

The minister realizes that he is in a strategic position in view of the fact that he performs most of the marriage services conducted in the community and that the position he occupies imposes upon him a special responsibility. He also realizes that the congregation is composed almost altogether of families, that the family is basic to community and social life, and that unless the integrity of the family is maintained and safeguarded both the community and the social structure are unsafe. Every minister therefore in the course of the year discusses some aspect of marriage and family life. It is important however that sermons on marriage and the family concern them-

selves with the problems in marriage and family life that the members of the congregation and the community face. In other words the sermon material must be derived not from theoretical speculations but directly from human experience. The problems must be interpreted in terms of the teachings and principles and ideals of religion, but the problems must be the problems of the people.

National Family Week, now an accepted part of the program of church and synagogue, has been organized in order to "emphasize the spiritual foundation of the family, the place of religion in establishing and maintaining the home, and in fulfilling family life." But in addition to sermons during National Family Week it is necessary for the minister to discuss from the pulpit at other times and whenever the occasion arises marriage and the family. Books, plays, motion pictures as well as magazine articles and radio broadcasts afford the minister not only a reason for presenting the religious interpretation of marriage and family life but make it necessary for him to correct the false conceptions that are often publicized through these modern mediums of communication. He must not only expose the weaknesses and evils; he must also present a constructive program that emphasizes the need for education and adequate equipment and also the facilities now available for service, that is, for guidance and counsel in the solution of marriage and family problems.

EDUCATIONAL PROGRAM

An adequate educational program would include series of lectures, study groups, institutes, and full courses on marriage and the family. The series of lectures are designed to bring to men and women the best thought of experts upon the following topics: "The New Foundations of Marriage"; "The Changing Structure, Organization, and Function of the Family"; "The Major Causes of Discord and Conflict in Family Life Today"; "The Developing Technique of

Establishing Right Relationships Between Husband and Wife and Parents and Children"; "The Religious Interpretation of Current and Acute Problems, such as Eugenics, Intermarriage, and Divorce." Experience in many congregations and communities has proved that the best arrangement is to include four or five lectures in each series and that the lectures be given once a week in the evening when both men and women can attend. The lectures should be given by physicians, psychologists, psychiatrists, lawyers, judges, home economists, social scientists, and ministers. The lecturers should be selected not only because of their special training and experience but also because of their ability to present and to interpret material in a scientific and stimulating and effective manner.

The study group is composed of a limited number of couples, not more than fifteen, married or about to be married. It is designed to meet the needs of men and women who are eager to study carefully under expert leadership the problems that arise in marriage and family relationships. In some congregations and communities the study group may take the form of a round table discussion, in others it may employ the seminar method. Only those however should be allowed to enroll in the study group who have the time and the interest and the ability to study the material that is assigned for discussion at each session. In order to succeed it is necessary for the study group to have a syllabus that will include the topics to be discussed, the textbooks to be used, and the collateral reading to be covered. More important than the syllabus, it is evident, is the leader of the group. The leader must be a man or woman who is not only an authority in the field but who is accustomed to group discussion and who understands the principles of adult education. Most of all the leader must be quick to sense the problems that disturb the members of the group and must know how to develop these problems as case studies.

Institutes on marriage and the family may be arranged to last for one or two or three days with sessions in the morning, the afternoon, and evening. These institutes, which have proved of great value in many communities, may be organized by the church or synagogue independently or in cooperation with other community agencies such as community centers, family welfare organizations, schools, and libraries. The institutes may be sponsored by a group that will bring together all the agencies that are concerned with the advancement of marriage and family programs, namely, the agencies in the fields of health, education, welfare, recreation, and religion as well as men's and women's clubs and fraternal organizations. It is important however that the speakers invited be men and women who are well known and who speak with authority. Audiences come together today not to listen to sensational lectures on sex but to learn what they can from serious and scientific discussions. Every session should have a question and answer period. Some members of the audience may feel free to ask questions from the floor, but most members will wish to write out their questions and to have them answered from the platform.

Full courses on marriage and the family are now being given in many colleges and universities; but there is no reason why courses should not be given under the auspices of the church and the synagogue. Colleges and universities reach a very limited group, and churches and synagogues have another and a larger clientele upon which to draw and to which courses should be offered. These courses, it is unnecessary to add, must be conducted by men and women who are thoroughly trained in their subjects and recognized teachers and counselors. If the church or synagogue is located in or near a college or university it may be possible to draw upon the university staff. If not then the teacher of the course must be invited to come from a

distant center. The course should be based upon an accepted textbook and should include such topics as: The History of the Family; The Structure of the Family; The Organization of the Family; The Function of the Family; Current Problems; The New Techniques of Marriage and Family Counseling. In organizing a course, which should include a full semester or thirty hours of classroom work, it is necessary to adapt the available material to the educational and cultural stage of the members.

THE PRE-MARITAL CONFERENCE

When two young people come to consult us in regard to marriage they have without doubt certain questions that they want to ask and in many cases they have problems that trouble them. These two young people, we must realize, have known each other for some time, whether it be a matter of weeks or months or years, and we must assume that they have talked with each other about marriage and that they have discussed some of the problems that are involved in the marriage relationship. Even in the simplest and happiest associations questions arise and problems appear about which young men and women are more or less concerned and that they would like to explore with someone who can give them guidance and encourage them with counsel. No matter what our own profession and conception of the content and purpose of marriage counseling it is wisest to begin with the questions and with the problems that seem urgent and troublesome to the young people. In fact the wisest procedure is to open the conference with the courteous inquiry: "Is there any question that you would like to ask me? Is there any problem that you would like to discuss with me?"

One thing that young men and women know little about is the marriage law and its implications. The simplest way to approach this subject is to inquire: "Have you secured your marriage license?" Whether they have or not, we

may then explain to the young people that marriage in the United States is considered a civil contract authorized by the state in which the marriage is performed and that this contract implies certain conditions that must be met and that it endows each party to the contract with certain rights and that it imposes upon both the man and the woman certain responsibilities. These conditions, rights, and responsibilities may vary somewhat from state to state; but in a general way they are the same in all states and must be made plain to every couple that enters into the contract of marriage. It is important also to explain the difference between a civil and a religious service and to emphasize the fact that under the law the clergyman serves as an agent of the state and that the marriage license is not mandatory but merely authorizes him to perform the ceremony. He may decline to do so if he thinks it necessary.

It may seem a little impertinent to discuss the economic basis of marriage with any young couple. The subject however is so fundamental that we cannot omit it from the program. One way in which to proceed is to ask: "Where are you planning to live? Tell me something about the home that you are establishing." These and similar questions reveal an interest in the welfare of the young people that they do not always expect and that most of them do appreciate. From this point it is easy to advance to a discussion of income and expenditures, the budget, and the standard of living. After these topics it is natural to discuss home economics, that is, housekeeping, home-making, and management in family affairs. In the course of the discussion other problems will inevitably arise such as, should the wife work, should the young people accept assistance from relatives, should the earnings and income of the different members of the family be kept in one fund, who should control the family fund, and in what way should the total income be distributed. These are

questions and problems that naturally and legitimately appear on this level of life.

The biological foundations of marriage most young people understand only in part. The safest approach is through the current question: "Have you had your blood test?" This leads directly to a discussion of health and heredity. It is important for young people to know that they are free of venereal disease, and it is equally important for them to know that they are free of other physical defects that may hamper marriage and that may handicap them through their married life. All the studies that have been made of the biological aspect of marriage prove that many misunderstandings and much misery result from physical, emotional, and mental conditions of which the young people may not even be aware. The only way in which they can learn the facts is through a complete examination by a competent physician. In addition to health and heredity it is also necessary to discuss with young men and women the subject of sex hygiene and of contraception and to urge each couple to consult experts in these subjects in order that they may escape the dangers and the damage that so often follows upon uninstructed conduct and inexpert advice.

Not all young people today realize the importance of the psychological factors in marriage. They may be interested to some extent in psychology and they may have at least a verbal acquaintance with mental hygiene, psychiatry, and psychoanalysis. But they do not know that psychological differences and defects may seriously interfere with their happiness. It is therefore necessary to acquaint them with the studies that are being made in the social and psychological laboratories. These studies, they must be informed, prove beyond question that cultural backgrounds, forms of education, group prejudices and preferences definitely condition marriage. They must also be made to realize that marriage is not a union of two persons but of two personalities

and that each personality is a complex entity. Temperament is an important ingredient in the psychical constitution; and community of interests and aspirations plays a vital role in developing the comradeship that is one of the bases of marriage in modern times. It happens not infrequently that young people enter upon marriage on the legal or economic or biological level when they are psychologically unsuited to each other. In these cases their marriage is doomed to disaster from the very outset.

A discussion of the religious, ethical, and spiritual aspects and ideals of marriage must begin in a simple manner. If we open with dogmatic doctrines or abstract principles or philosophical conceptions we may alienate both the young man and the young woman. Most young men and women are not irreligious at heart, but many of them reject the dogmatic interpretation of religion. Most young people today also realize that moral codes must govern our life, but they are impatient with principles that seem to have no relationship to actual problems. Most young people likewise are aware of the spiritual elements of life, but they are untouched by philosophical theories and are irritated by metaphysical speculations. Young people in other words today are concerned with those subjects that lie within the range of their own personal experience. They think in pragmatic terms, but they do respond quickly to the ideal of marriage that lifts them to a high spiritual level of romance. With rare exceptions they will agree that marriage means an intimacy of mind and heart and spirit even more than of the flesh.

FAMILY COUNSELING

The approach to the problems of marriage and family life is often exceedingly difficult. The men and women who come to us seeking counsel and guidance are as a rule disturbed, distressed, bewildered, and baffled. What most of these men and women hope for and even ex-

pect is a confirmation of their own opinion and reinforcement of their own position. They are often disappointed when we venture to disagree with the opinion they express or disapprove of the position which they have assumed. They want us to know the facts, but they present only those facts that seem important to them and in their oversensitive and sometimes excited state they are inclined to resent questioning and investigation. They ask us to make a decision, but they do not wish us to impose our own judgment upon them. They secretly and even openly resent a too evident display of authority. These attitudes are altogether understandable in men and women who have become estranged from each other and who have developed suspicion and antagonism and even hatred toward each other. Each one of these attitudes however reveals the need for counsel and guidance and service.

The first step is to discover the cause of distress, but in order to discover the cause it is necessary first of all to assemble the evidence in the case. This is not a simple task. On the contrary, it is often time consuming and wearisome and complicated. Every endeavor to gather the facts concerning men and women is difficult, and this is especially true in the field of marriage and family counseling. The very nature of the problems in marriage and family life makes the work more than doubly difficult. In the first place we find that the evidence is insufficient, and that many sources are closed to us. This leaves us with a feeling of uncertainty in reaching a conclusion and in making a diagnosis. In the second place the evidence that we do accumulate may prove to be faulty and even fallacious. The statements that we secure may be only partially true or they may be greatly exaggerated or they may prove to be altogether irrelevant and unreliable. If the evidence is faulty or insufficient this means that the diagnosis will necessarily be incorrect. If the diagnosis is incorrect the treatment, it is

clear, cannot be adequately planned or wisely prosecuted.

After we have assembled the evidence and arranged all the material that is available in order we are prepared to determine the cause or causes, in other words, to make the diagnosis. This is more difficult today, we realize, than it appeared a generation ago. For we now know that the cause of distress in the field of human relationships is seldom simple, that as a rule it is complex. And we also know that it may reside in any one of the circles of life: in the circle of the individual, the circle of the family, the circle of the home, the circle of the neighborhood, the circle of the occupational life, the circle of the larger social environment. Each one of these circles must be carefully explored in order to discover the conditions that cause or contribute to the distress. In almost every case it will be discovered that there is a major cause of trouble and minor causes that complicate the distress. The danger is that the man or the woman or both may misunderstand their own trouble. What seems to them to be a minor matter may actually prove to be the major cause of their suffering.

In treatment the first step is to formulate a plan of care. This sounds axiomatic, but there is grave danger that men and women will not work out the plan of treatment carefully and that the plan will not be developed in accordance with the accepted principles of social care. Every plan of treatment must be flexible, for changes constantly occur in every case. It may even be necessary to discard one plan and to develop another. Every plan also must include within itself the treatment of each factor that enters into the case. In other words the plan must be based not upon symptoms or segments but upon the case of distress as a whole.

The scope and purpose of treatment will depend in large part upon the social philosophy that we accept, but more upon

the social principles that we daily translate into social practice. These concepts and practices undoubtedly determine the degree to which we are willing to assist people in distress and the manner in which we proceed and function. It is not unlikely that we shall recognize that social care and social treatment have a three-fold purpose and that the first step is to relieve distress. When men and women come to us agitated and confused it is necessary to do what we can to ease their pain. The second step is to rebuild their life not only outwardly but inwardly. This rebuilding means more than to rehabilitate and to re-establish. Men and women who break down physically need to be rebuilt outwardly and men and women who disintegrate, who lose interest, courage, and even a desire to live need to be rebuilt inwardly, and this rebuilding of the inward life is a difficult process. The third step is to remove the cause of distress. In some cases this is not difficult, but in other cases it may be utterly impossible. In other words we must recognize that there are cases that are curable and some that are incurable in the field of family counseling.

THE STAFF

In order to serve as an educator and counselor in the field of marriage and the family it is necessary for the minister to prepare himself adequately. In some seminaries courses are given on marriage and family problems, but courses in themselves are not a sufficient preparation. The minister should spend some time as an intern in consultation centers and in institutions and organizations that specialize in marriage and family problems. He should work in cooperation with and under the guidance of men and women who are themselves not only especially trained but who are sufficiently

mature to appreciate the wider implications of the problems that develop between husband and wife and parents and children, for these problems often relate themselves to larger issues. Unless the minister has both theoretical training and practical experience it is most unwise as well as unfair for him to assume to solve the problems of men and women in his congregation and community. Without expert training and adequate experience a minister may unintentionally mislead those who come to him and may do more damage than can be repaired.

The minister must also have available a group of experts to whom he can refer men and women with such problems and upon whose cooperation he can rely with confidence. No one person can be expert in all the fields, in law and medicine and psychiatry and home economics and religion and ethics. The staff must therefore include a lawyer with social understanding to whom legal problems can be referred; a home economist to whom economic problems can be referred; a physician to whom medical problems can be referred; a psychologist or psychiatrist to whom psychological and psychiatric problems can be referred. The minister himself, it must be assumed, will be prepared to deal with cases in which ethical and spiritual problems arise. The staff should have regular staff meetings to discuss the different types of cases that appear and to decide to whom cases should be referred. It is also necessary to have adequate secretarial service in order that careful records may be kept of each case, the records to include not only the initial interview but the progress of the case and the results that follow upon every action that is taken. In no other way is it possible to determine our failures, our successes, our achievements in marriage and family counseling.

VI A FAMILY-CENTERED CURRICULUM

HARRY C. MUNRO*

THE "graded principle" which underlies modern religious educational curriculum and organization has contributed much toward relating the content and method of religious education closely to living experiences. The "experience-centered" curriculum often, therefore, is assumed to be necessarily an age-group curriculum. It is true that abilities and comprehension correspond roughly to age. There is a fund of experience typical of all three-year-olds, another typical of seven-year-olds, another of high school age persons, etc. These experiences, common to each age group, form *one* important basis for an experience-centered curriculum; but only one.

As a matter of fact, the "graded principle" is much older than the experience theory of the curriculum. It was formulated as a means of organizing the curriculum when education was conceived as transmission and curriculum as subject matter. Obviously this subject matter curriculum could be more readily transmitted if it were organized into doses graduated according to the capacities and comprehension of the recipients. Curriculum construction consisted, therefore, in grading the subject matter. The organization of the school consisted in grading the pupils. Thus the graded materials could be most conveniently transmitted to the graded groups.

When the experience theory of the curriculum developed and the creative replaced the transmissive concept in method, this graded principle should have been re-examined to discover how much validity it had in the light of these new

educational concepts. It was not, however, and the graded structure which it had imposed both upon the curriculum and the organization of learning groups has persisted as the most serious limitation upon the development of a truly experience-centered program of Christian education.

For the content and quality of the experience of a given person are determined only in part by his age. The community in which he lives, his race, heredity, capacities, and physique, the cultural richness or poverty of his immediate surroundings, all condition the experiences he will have at any given age and determine how much or how little he will have in common with some other person or some whole group of his own age. The principle of individual differences is as basic to an experience curriculum as is the principle of gradation to a subject matter curriculum.

A family transferred from a small, compact community church to a large metropolitan church. In the former much of the program was ungraded and there was a considerable age range in each of the church school groups. The large church provided the "ideal" completely graded church school. However, about the only thing these children had in common with their classmates in the closely graded church school was that they were the same age. Their only acquaintance with these classmates was the hour program on Sunday. In the former church school, even though their classmates had varied considerably in age, they had a rich fund of common experience, for they were neighbors, school-mates, and friends. They had the whole community in common.

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In other words, age is only one of the bases of common experience, common needs, common program. The age group is one way to organize persons in the hope of finding a common experience basis for learning. A group which does not have the same age in common, but may have a very large fund of other experience in common, may be even more effective as a learning group and may provide a richer basis for an experience curriculum. That is why the family group is, by and large, the most learningful and influential of all groupings in spite of the fact that, in the nature of the case, it is an ungraded group.

Failure of our curriculum builders to recognize this and their unquestioning inheritance of the old graded structure has precipitated into our present day curriculum a glaring inconsistency which greatly hampers its effectiveness.

Most of the curriculum materials published by our denominational houses are inconsistent with two basic convictions, widely shared, verbally at least, by religious educators. Furthermore these inconsistencies are perpetuated in the basic curriculum work being done by the "new" Lesson Committees of the International Council of Religious Education.

The convictions to which there is such general verbal commitment are briefly stated as follows: (1) Christian education takes place in the on-going experiences of the learner so that the curriculum should be based upon, should use, and should enrich and qualify those experiences. The closer the curriculum can keep to the real life of the learner the more effective it will be. It is by participation in group life and activities which are Christian that the learner makes greatest headway. (2) As the primary and most intimate social group, the family is potentially the most important means of Christian education for all its members. The family and the church should regard each other as co-workers in Christian education, each doing that

part of the whole task which it can best do, the relation being one of full mutuality.

The latest statement of the philosophy of Christian education made by the International Council of Religious Education is found in the bulletin, *Christian Education Today*. A careful study of this basic document reveals much justification for deriving the curriculum and organization of religious education from such primary groupings as the family and the community; very little for making age grouping alone basic. A few quotations make this clear:

"Education takes place at the growing points in human experience. It deals with individuals who are growing or capable of growth, in knowledge, skill, or capacity. It is concerned, not merely with the transmission of a culture, a body of knowledge, or a set of habits, as though these were ends in themselves; but with the use of these transmitted factors to develop persons fitted in character and ability to deal with new situations and to add to the race's resources of knowledge, skill, and wisdom." (p. 12)

"Christian education takes place through fellowship in Christian living and the sharing of Christian faith. Its method is by participation in the activities of the Christian society, coupled with explication of Christian faith, its principles, and the motives actually operating in the life of this society. Just what the immediate fellowship is, may vary. It may be the family, a class, a small group of friends, or the inclusive fellowship of the church. In all these Christian fellowship seeks not only participation in action, but the understanding and acceptance on the part of the individual of Christian faith and life. Teachers, parents and other mature members of the fellowship seek definitely to help the immature to understand the meaning of this faith as it has been experienced by others, and to lay hold for themselves

upon the source of this faith. The point is that the educational method is two-fold. It involves association, fellowship, or participation in life on the one hand; and articulate thinking, conversation, explanation or instruction on the other. It includes both the induction of habits and feelings, and the sharing, communication and gaining of ideas." (page 13)

"As the primary and most intimate social group, the family is potentially the most important means of Christian education for all its members. If the purposes, relationships, and attitudes which prevail in the family are basically Christian, and if the activities in which the family engages include those which bring the religious life to articulate expression, we have in the family the ideal setting for Christian education. No greater opportunity confronts the church than that of helping families to achieve this ideal.

"The nature of the Christian family is such as to make it peculiarly effective in providing the experience which is basic in the understanding, appreciation and appropriation of the Christian religion. The experience of the love and care of parents leads the child into an understanding of the meaning of the Fatherhood of God. The spirit of love and goodwill prevailing among the members of the family is basic to an understanding and appreciation of universal brotherhood and goodwill. The democratic relationships of the family, allowing each to share in its resources and responsibilities in accordance with his needs and abilities, are a concrete expression of the worth of persons. The intimate daily contacts of the family give particular potency to the impact of example, as each seeks to express through his own character the mind of Christ within him. The experience of worship may be peculiarly real when shared with the family as it comes to the highest expression of its common life in its religious atmosphere and in more formal periods of the worship of God." (page 20)

"The nature and function of the family give it distinct advantages in Christian education. It has the growing person first, and it has him for the largest amount of time during the years of greatest responsiveness and modifiability. It brings to bear on him most effectively the education which comes from social participation and fellowship. It is in the most favorable position to make use of the learner's current interests and needs. It provides a constant living example of what it seeks to teach in Christian living.

.....
 "The church and the family should stand in relation as co-workers in Christian education, each doing that which it can best do. At its best, the church school may well represent the combined efforts of the people of the church to provide Christian education which is in continuous relation with what is being done in the families of the church." (page 21)

"Thus church and family serve and support each other, not chiefly from duty or even from choice, but because they have so much in common in their functions and destinies. It is not a question of the church calling upon the family to help put over the church's program. Nor is it a question of the family calling in the church to make up for its failures or to take over a difficult part of its task. Rather it is a relationship of complete mutuality. The family finds its richest self-realization in the larger community of Christian families. The church finds its noblest fruitage in the love and community of family life. Together they seek to develop each person to his fullest spiritual capacities and to extend that love and community to encompass all mankind as children of one Father." (page 22)¹

On the authority of the foregoing statements and their context we propose

1. The preceding seven paragraphs are quoted by permission from *Christian Education Today*, copyrighted by The International Council.

important changes in the curriculum and organization of Christian education. First, as a basis for curriculum building let us draw just as heavily upon the experiences which a person has because he belongs to a family and a community as we do upon the experiences which he has because he is of a certain age. Second, let us act upon the conviction that the home is the first and potentially the most important educational agency in moral and spiritual values by taking the teaching function of the home just as fully into account in the curriculum as we do that of the church. Third, let us give far greater attention to ways of helping parents do their own part of the task successfully, than to ways of substituting for them or getting them to "cooperate" with us while we do the job for them.

Let us begin, not with artificially graded groups, but with the natural grouping where valuational experience is richest and most continuous — the family. Let us assume that Christian nurture is primarily the task and responsibility of the family group. Let the basic element in our curriculum be the experiences which can normally occur in this family grouping. Let the curriculum begin with units of family experience. Let the basic materials be prepared for use in the family circle. Such a curriculum would move through a wide cycle. It would find that families themselves are roughly graded. It would begin with the newly established home with husband and wife; move on to the preparation for and the coming of children; follow through as the situation becomes richer and more complex with graduated ages; and so on climaxing the cycle in the later years when again the home is childless. Probably four or five distinctive family constituencies would call for as many curriculum approaches.

Supplemental to this family-centered curriculum would be certain bodies of material and types of experience which

could best be managed in graded groups in the church. There would be a problem of correlation, but the burden of that problem would rest on the supplemental — out-of-home curriculum. The base line would be the natural family and community situations. Graded aspects of the curriculum would adjust themselves to this base line.

The result would be an entirely new type of curriculum — a curriculum developed from the ground up for joint use in home and in church. The nearest approach which we have to it now are certain materials developed for the nursery class or pre-school children where the indispensable place of the home has been so obvious as to compel recognition. In such a curriculum the richest content and most elaborate materials would be prepared for the home use. They would be the basis. Supplementing them would be materials for use in the church. The church's principal educational function would be to guide, inspire, and assist the homes needing help to do their part of the job well. It would make up as best it could for delinquent homes and supplement the whole with graded work in those phases of the program where this proved a fruitful procedure.

Much greater attention than is now generally given would be devoted to uniting all age groups in the total church fellowship. In fact age group identification would be practiced only when definitely needed to accomplish a specific purpose. Emphasis would be on the two basic natural relationships, that of the family, that of the whole religious community.

We are not here proposing more courses or units on the home and family relationships in the present type of curriculum. Verbalizing about family relationships is beside the point. We are not proposing a curriculum about the home for use in the church. We are not proposing a curriculum about the home for use in the home. We are not propos-

ing merely additional leaflets for parents or for home work as an extension of the church school curriculum. These as already provided, particularly in the younger grades, are doing much good. But in rare instances do they constitute a curriculum for fully joint use in home and church. What we are proposing is a curriculum of Christian education dealing with the whole Christian life for use jointly in the ungraded family group and in graded groups in the church.

But some one says, "Not ten per cent of the homes would or could use such a curriculum." To which the reply is that that per cent can never be increased until such a curriculum is made available and we begin to assume in practice all we say about the formative influence of the home.

This proposal has been made to our curriculum committees and age-group specialists. It has met with varied responses which on the whole are not very promising.

The first response is: "The need is already met by our supplementary materials for parents." To check the validity of this response twenty denominational publishers were asked to supply the writer with samples of materials which were designed to meet this need. The majority of these publishers were unable to send "materials furnished in connection with the regular Sunday school lesson courses for the use of parents, or for use in the family, or in the 'homework' of the children." About a third of the publishers do, however, have such materials, samples of which were received. These have been studied with the following results:

Nursery materials, of which only two sets were received, most nearly approximate the kind of curriculum we are proposing. In one case "Nursery Stories" provided material for use in the home comparing favorably with that for use in the class. In the other case a "packet" of materials for the home is wholly con-

sistent with the point of view of the home and church being partners in promoting Christian growth. The purpose of the packet is to: "(1) give usable, reliable guidance to parents in the Christian education of their children; (2) to cultivate a cordial relationship between the home and the church; (3) to introduce parents and child to the church school nursery class; and (4) to start parent education in the church. It is one of our Church's most valuable educational helps."

The packet is made up of the following items: (1) twelve letters to parents of children under three years of age; (2) three birthday cards; (3) an invitation to the child to attend the nursery class; (4) a sheet of instructions for the superintendent; and (5) a durable envelope (with printed record form) in which to keep the materials.

Another publisher offers "a complete volume of guidance and source materials for use in the nursery class These materials may also be used with the child in the home". Here even nursery materials are thought of first for use in the church and then as though it were quite an after thought "also" in the home. There is one quarterly magazine, "The Baby's Mother", and there are materials for parents in other magazines.

Beginner material gives a fair showing. Three sets of material provide a quarterly "Message to Parents" which is given largely to explaining the purpose and general content of the quarter's lessons and urging parents to cooperate with the church. In two sets of Beginner material the fourth page of each four page leaflet is "A Message to Parents" or a "Parents Page." In another set about half the leaflets carry a section "Parents and Teachers Working Together." The promotional folder of one set describes the "Message to Parents" as a "quarterly leaflet to acquaint parents with the aims of the church school with reference to their child." The following

quotation from a promotional folder really expresses the point-of-view prevalent throughout the materials.

"Of special importance is the section 'Parents and Teachers Working Together' which helps parents to carry forward the religious education of the child that has been begun in the church school."

This of course is the reverse of the respective roles you would expect to find home and church carrying if we were to build a curriculum upon the convictions already quoted from *Christian Education Today*.

Primary materials reveal three similar sets of quarterly "Messages to Parents" and at least one set with the fourth page of each leaflet an "At Home" page. Another covers the quarter with one folder on "Parents Helping Primary Children." In addition some of the suggestions for activities would of course mean home experiences. Primary materials are clearly moving more consciously into the church setting and less in that of the home.

Junior materials show a further trend to center attention almost wholly in the church school with the home more or less of an innocent bystander. There are still two sets with quarterly "Messages to Parents." There are in one case "suggestions for home work" in the quarterly. Beyond the Junior Department materials there is no regular or consistent recognition that the home has any place in Christian education.

There are frequent magazine articles admonishing the home to cooperate with the church and stressing the primary responsibility of parents. There is hortatory material along the lines of our basic convictions as stated in *Christian Education Today*. But it is fair to say that the volume and quality of curriculum material now available for use in the home as compared with that for use in the church belies all the exhortations about the responsibility of parents and

the primacy of family experience in religious learning.

Typical of the point of view which is prevalent in current curriculum is the attractive promotional page of one publisher.

" . . . GRADED COURSES HELP :

THE PUPIL

to know God;
to love Jesus and to accept him as personal Saviour;
to know and appreciate the Bible;
to become a loyal member of the church;
to develop strong Christian character;
to understand his world in terms of God;
to love all people everywhere and to share the Gospel with others.

THE TEACHER

to be a better Christian as he or she seeks to lead others into the Abundant Life;
to have a better understanding of the Bible;
to find more fruitful ways of teaching;
to win children and youth to Christ.

THE CHURCH

by teaching children and youth the meaning of church membership;
by training children and youth in Christian Stewardship;
by helping children and youth to understand the work of the church and to accept the challenge to help in it.

THE KINGDOM

by leading children and youth to live as members of the Kingdom;
by encouraging the pupils to carry the Gospel to the uttermost parts of the earth;
by creating an interest in and knowledge of world missions;
by fostering participation in the missionary program of the denomination."

These particular graded lessons give as much recognition to the home as any. Yet it does not occur to the promoters that this is important enough to men-

tion among all the values of these lessons. Perhaps it isn't.

A second response of our curriculum makers to this proposal was to set up *within the existing graded committee structure* a sub-committee on the home. The sub-committee projected a series of guidance and resource pamphlets for parents which would constitute a curriculum for use in the home in about the same sense that a hand full of pamphlets for leaders constitute a church school curriculum.

The sub-committee unconsciously indicted its own work at the outset by raising the question, "How can these materials for the home find a publication and distribution outlet?" This question is not raised about the "regular" curriculum outlines they prepare. These fit into the graded structure which largely ignores the home. Materials for the home are not "regular" curriculum and so, of course, constitute a publishing problem.

What is needed is not a sub-committee, controlled by the graded structure, working on some "special" fragmentary materials. What is needed is a basically different approach in the initial stages of the whole curriculum process. Begin with experience — not in neatly and artificially graded groups — but in normal human relationships in which the ungraded home is primary. Develop a religious curriculum rooted primarily in the family and designed for use primarily there. Then when the child moves out into a group of his own age, provide a related curriculum in graded units correlated with the basic home centered curriculum. All the values in gradation will still be preserved but correlation will be inevitable instead of impossible as is the case when the curriculum process begins at the other end, with graded groups.

There are many problems involved in such a radical departure from tradition. Obviously we would have to move gradually from the present type of age-group

centered, church centered curriculum to this curriculum based upon the natural relationships and setting in which most religious learning takes place. But we will never really start in that direction until we see where we may one time arrive.

The writer makes no pretense to have done the necessary research and foundation work to indicate what such a curriculum would look like or to offer some samples. We can only suggest how the basic structure would vary from familiar types and the different approach to their task which the curriculum builders would make.

The first question would be, "What are the yearly cycles of experience through which the ordinary family and the ordinary religious community or church tend to move?" Something like a basic "church year" or Christian year would be blocked out along lines so universal and comprehensive that the whole religious group would be involved. Liturgical churches already have such a church year — in some cases a cycle of years — around which the whole religious program is organized. This would be educationally and religiously sound if it were based on thorough research with respect to the experiences of the modern family, modern church, and modern community. Such a cycle of Christian years would underlie the total church program, not merely the "courses" of the Sunday school. It would make possible not only an integration of home and church experience but much needed integration of the church within itself.

An experimental curriculum moving in that direction is described by Dr. Ernest J. Chave in the May-June 1943 *RELIGIOUS EDUCATION*. Chave's experiment blocked out such a cycle in the interests of an experience-centered and integrated church program. Inadvertently the resulting program opened wide possibilities for a joint home church curriculum as well.

If the hodge-podge of units resulting from the "graded" approach were to be relocated within each graded cycle according to some "vertical" plan of coordination, the content of the present curriculum could be largely preserved. But the various age-groups would then deal with corresponding content at the same time rather than fortuitously. This would reconstruct "graded" content around a "uniform" structure or pattern. But "uniformity" would not consist of Scripture fragments, but of general bodies of content or experience within which there would be gradation "horizontally" and correlation "vertically."

With such broad and comprehensive cycles of Christian experience established, the next step is to select those aspects of the respective units with which the family as such can best deal. Available materials appropriate for use in the family circle would be assembled to enrich and interpret these aspects of the units. A real curriculum for use in the family circle would be constructed. It would consist of devotional materials, suggestions for family conversation, projects and activities, and family plays.

This curriculum would be embodied in attractive periodicals with songs, pictures, stories, work projects, play activities and parental guidance in use of materials. Phonograph records might supply music, stories, and worship aids. Four or five different editions or treatments of the basic unit materials would be needed for (1) the childless home; (2) the family with only pre-school children; (3) the family with grade school children also; (4) the family with both grade school and adolescent children; (5) the family with only adolescent children.

Here is the basic curriculum running through the cycles and carried by attractive periodicals and learning aids. Its content would be closely geared to family life and family situations. It would deal with that content of the units in which the family members shared in

spite of age differences.

Paralleling this, unit by unit, would be the graded church school curriculum. It would deal with that content of the unit in which each age-group had the most distinctive interest and concern. It would provide for the mastery of graded bodies of content, and for development of age-group skills and appreciations. It would give special attention to correlation with corresponding bodies of content in the public school curriculum for each grade-group. All the values of gradation could be gained without forfeiting correlation with the home curriculum, because both are developed on the basic Christian year cycle.

Some of the types of units which would be capable of this two-fold and parallel treatment would be: the Life of Jesus; the teachings of Jesus; how to know and use the Bible; our work (for children, school and household duties); stewardship; what we believe; our church and what it means to us; play; the festivals, Christmas, New Years, Easter, Thanksgiving; missions; our neighbors; Bible stories; learning to know God; our beautiful world; our friends in other lands.

Our proposal is revolutionary at two points only: (1) that basic curriculum structure recognize the unity of life vertically and in the primary social grouping; (2) that the primary agency of religious nurture be provided with the same carefully prepared and attractively produced curriculum materials for its task and its situation that we have provided, lo, these many years, for the church school and its situation.

We propose that our present lesson committees be asked to consider their forthcoming church school outlines and procedures as a stop-gap expedient, pending the time when the outlines of a comprehensive curriculum for joint home-church use can be laid out on the basis of a genuinely experience centered approach.

WEEKDAY RELIGIOUS EDUCATION IN NORTH CAROLINA

P. H. GWYNN, JR.*

CHURCH AND STATE are cooperating successfully in North Carolina to increase the religious content of the public school curriculum. About twenty years ago a few communities in the state, following the lead of Chattanooga, Tennessee, introduced the teaching of the Bible as an elective course into the work of the secondary school. The movement developed slowly and was hardly out of the experimental stage when the great depression hit the country. All but a small minority of the communities participating in the venture abandoned the program for lack of adequate financial support.

Toward the close of the thirties, as economic conditions began to improve, interest in the possibilities of weekday religious education was revived through the organization of the North Carolina Council of Churches. The Council appointed a committee to explore this field, whose chairman had formerly been a superintendent of one of the school systems trying out the experiment, and who had subsequently written his doctoral thesis at Yale on the general subject of the place of religion in public education. Other members of the committee were practical men and women, school administrators and religious workers of great faith and wide experience.

This committee found the citizens of the state eager to discuss the issues presented by the proposal to include religious teaching in the curriculum of the public school, and generally disposed to take positive action in favor of such a program. The first survey of the state

was made by the committee in 1940-41, and some twenty communities were found to be offering elective Bible courses in the high school. Since that time growth of the movement in North Carolina has been rapid and geographically widespread. The annual report of the committee for 1943, made to the Council last September, carried the statement that between ninety and a hundred communities throughout the entire state are now providing Biblical instruction for their boys and girls in the public schools. This includes work among both whites and Negroes and in the grades as well as on the secondary school level.

CONSTITUTIONAL FOUNDATIONS

One of the first and most persistent questions raised by thoughtful people when the program of weekday religious education began to receive serious consideration was that of its constitutionality. Citizens of North Carolina are strong in their support of a free church and vigilant observance of the separation between church and state. The committee began immediately to work on this problem and presented to the Council at its last meeting a carefully edited statement of its position, which was accepted by that body as a governing policy for the future. The essence of that pronouncement, which really represents the philosophy of the committee from the beginning, follows.

Does the teaching of the Bible in the public schools violate the American principle of religious freedom? This is a vital question which must be answered with rigid honesty. Religious freedom is a precious heritage undergirding all our civil liberties. Thinking citizens of this nation are willing to make any reason-

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able sacrifice to preserve and enrich it. Will the separation of church and state be jeopardized by the teaching of the Bible in public schools? The central objective is to safeguard the rights of conscience.

State constitutions, where the matter is mentioned at all, forbid the teaching of sectarian doctrines. They put no restriction on religious instruction. In many cases they follow the wording of the Northwest Ordinance, which emphasizes the place of religion in the total program of education. The constitution and laws of most states fortunately leave the decision in this matter to the local community. That is true in the case of North Carolina, which makes only two references to religion in its constitution. The first is found in Article 1, Section 26, and reads as follows: "All men have a natural and inalienable right to worship God according to the dictates of their own consciences, and no human authority should, in any case whatever, control or interfere with the rights of conscience."

The other is Article IX, Section 1. It makes the statement that: "Education shall be encouraged. Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

The Attorney General, in a recent letter to a city superintendent in the state, has made the following comment on the constitution as it applies to this issue: "It is my opinion that under the above section of the constitution (Article I, Section 26), there could be no compulsory courses in Bible instituted in the public schools of the state. There is no legal provision against providing for an elective course in the Bible in the public schools. The language of the constitution with respect to freedom of worship is very broad in its terms, and if elective courses of study in the Bible are made a part of the curriculum of any of the

public schools of this state, great care should be taken in the selection of such courses and in the manner in which they are taught, that there be no violation of this section of the constitution."

In view of this opinion, the North Carolina Council of Churches recommends the following as basic principles, which should govern the teaching of the Bible in the public schools of the state. Their purpose is to keep the program on a high plane of academic discipline and religious endeavor. Above all, they are designed to safeguard the right of every citizen to worship as he pleases and to propagate the faith of his choice.

1. It is essential that all courses in religion be elective, freely chosen or rejected by students or their parents. Certainly the privilege of any parent to withdraw his child from a course in religion is a fundamental right and should be carefully protected.

2. Courses in Bible, taught in the public schools of North Carolina, should be non-sectarian in content and presentation.

3. The Council encourages community interdenominational cooperation so that a type of instruction may be offered which will merit credit for the work under the rules and regulations prescribed by the State Department of Public Instruction.

4. Teachers of the Bible should qualify for the A-grade teacher's certificate which the state has made possible for those preparing to do this work.

5. The teacher should be nominated by a religious group, subject to approval by the local school board.

6. Upon election to a position, the teacher of Bible is expected to abide by the same administrative regulations governing the conduct of other teachers in the school system.

7. The textbook generally used is the Bible. Supplementary material may be employed by the teacher from time to

time. But the Bible is the only book required to be in the hands of the pupil.

8. The Council of Churches is opposed to any possible form of discrimination in the administration of this program on the basis of religious affiliation or denomination. It takes this position because of its firm conviction that such discrimination is foreign to every precept of American democracy as well as a violation of the precious principle of religious liberty.

9. Therefore, while the Attorney General has ruled that instruction in the Bible may be paid for out of public funds, the Council inclines to the view that it is unwise to spend the tax money to pay teachers for this purpose, and urges every community undertaking the program to raise the money for its operation by private subscription or through voluntary assessment of religious groups.

10. Experience has led the Council to believe that it is good policy to inaugurate the program only after securing the harmonious cooperation of all influential sections of the population in the community.

ORGANIZATION AND ADMINISTRATION

Weekday religious education in North Carolina is a cooperative enterprise sponsored by the North Carolina Council of Churches and committees appointed by interested denominational groups. The essence of the experiment is the teaching of the Bible in the public schools. Decision as to how the program is to be inaugurated is wisely left to the leaders in each local community. This makes possible a high degree of flexibility to meet the circumstances and needs of widely varying situations. There is always the necessity of marshalling sufficient public sentiment to convince the local school board that the work should be offered, and the permission of this official group must be secured before courses can begin.

Frequently the committee sponsoring the movement represents a cooperative endeavor on the part of the local churches — the ministerial association or a community council of religious education composed of both ministers and laymen. Following is the method which was used for inauguration in Asheville:

"In November, 1935, a resolution was adopted by the Business Women's Circle of the First Presbyterian Church to petition the School Board and the Superintendent of the Asheville Public Schools to permit the teaching of the Bible in all city schools.

"This petition was circulated over a period of several months. Hundreds of signatures and endorsements of a number of organized groups were obtained. On August 26, 1937, the petition was presented to the School Board. The request was granted, with the suggestion on the part of the Superintendent that classes for the Senior High School be provided first.

"With the aid of the Asheville Ministerial Association, an Interdenominational Committee was organized to devise ways for financing the project. Members of this committee were appointed by the pastors of the Protestant churches in the city. An Executive Committee was elected from the members of the Interdenominational Committee."

Sometimes the program is fostered by a nonsectarian group of interested citizens. A parent-teacher organization, for example, or the Y. M. C. A. may take the lead.

In two or three states, rules and regulations for the program have been worked out on a statewide basis by a joint committee representing the various denominations and the state department of public instruction. Any local community wishing to inaugurate weekday religious education in its public schools must follow the instructions of the state in all matters pertaining to organization,

employment of teachers, and curriculum. Texas and Virginia follow this plan. We have not attempted any such scheme in North Carolina, because we prefer the freedom provided by local autonomy.

Administration of the program also displays a considerable range of individual differences. Several small communities exercise the *right of entry*. This is the practice of allowing ministers of the various churches or their representatives to enter the school and give religious instruction during certain periods designated on the schedule. This plan is not always effective, for two reasons. Ministers usually are overcrowded with their regular pastoral duties, and a minister's personal schedule is likely to be upset at any time by an emergency in his congregation.

The most successful form of administration seems to be the following: The responsible committee, representing a large community or a group of smaller communities, is clothed with the powers of administration in cooperation with the school board or boards. This committee recommends qualified candidates for the teaching positions. It raises the money to pay these teachers and to purchase any needed equipment. It chooses the curriculum and supervises the courses given.

In Charlotte the committee raises the money and turns it in to the Board of Education, where it is paid out by the treasurer, as is the money for other teachers and other items of expense. The teachers are directly responsible through the principal to the Board of Education, as are other teachers. The Bible Committee serves as an Advisory Committee. The Board would not employ a teacher who has not been recommended by it, nor would she teach the course in a way that the committee did not approve, but the Board of Education holds that it is responsible for the teaching and does not delegate this authority to any group.

The teaching may be done on school time and in the school building. That is the plan generally followed in North Carolina. It may be done on released time in places provided by the committee close to the various school buildings. It is wise to follow this procedure, if there is likely to be any protest against the use of public school property.

Financial support is secured in a variety of ways. The project may be underwritten by a group of responsible citizens and the money secured through personal contributions by interested parties. This seems rather precarious because the scheme does not carry the backing of a stable organization. Old age, death, and departure for other points can play havoc with an independent committee of this sort. Where several agencies participate in the administration of the program, each is expected to raise its proportionate share of the funds required to carry on the work.

Perhaps the most universal policy, and in many respects the most satisfactory way of getting the money, is through the cooperative effort of the churches in the community. Each church is represented on the general committee of weekday religious education. This committee works out a budget for the year and suggests the amount it thinks each church should give to the cause. When this is accepted and placed in the church budget, the success of the program is assured.

The State Department of Public Instruction shares most effectively in the promotion and supervision of weekday religious education in North Carolina. No attempt is made to coerce or dictate to any local unit in its approach to this problem. That means the program can be part time or whole time. The work may be limited to the grades or to the high school or given in both. The choice of a teacher and the salary paid, as well as the nature of the curriculum offered, are matters to be determined by each community. Credit may be given for the

work or withheld. However, if credit is desired, which is to be recognized by the state as valid for college entrance, the teacher must meet the requirements of the Department for certification. That involves fifteen hours of Bible in an accredited institution of higher learning and the usual professional courses demanded of all persons seeking recognition by the state as being adequately prepared to teach in its schools. The State Superintendent of Public Instruction is a member of the Committee on Weekday Religious Education of the Council of Churches and has rendered valuable assistance in promulgating the program.

CURRICULUM

No extravagant claims are made for the North Carolina plan. The courses are designed to supplement, not supplant, essential activities of home, school and church in the process of character building. The central purpose of those who guide the movement is skillful instruction in the content of the Bible and the application of its teachings to the problems of every-day life. A correlative objective is the recognition of religious truth as a vital element of a complete education.

Since the aim is a knowledge and understanding of Biblical teaching, the chief textbook is the Bible. In many communities it is the only instrument in the hands of the pupil. This means that the course is relatively inexpensive and safeguarded, to some extent at least, against sectarian indoctrination. Individual teachers, of course, employ a wide variety of Bible helps and commentaries in the preparation of their work. Because the offerings are always elective, instructors are compelled to exercise their ingenuity in the discovery and adaptation of supplementary materials to illumine and dramatize the truth they wish to convey. A recent survey by the Committee on Weekday Religious Education of the North Carolina Council of Churches revealed a wealth of cur-

riculum aids in use by the teachers of the Bible in the public schools. They had dipped into every field of religious lore to bring home to their pupils the lesson of God's love as revealed in his Word.

The committee is now at work on a nation-wide investigation of curriculum materials expressly designed for use in the program of weekday religious education. Teachers of the Bible throughout the state are cooperating in this enterprise. They have organized themselves into regional groups and set up workshops to run for the school year, the purpose of which is to evaluate materials now in existence, revise them, if necessary, and create new ones. Each of these workshops will have a consultant from one of our standard colleges or universities. It is anticipated that this experiment will increase the experiences available for weekday instruction at least ten-fold.

TEACHING PERSONNEL

The vast majority of those teaching the Bible in the public schools of North Carolina are well prepared for their task. Many of them have had one or two years of graduate work in the field of religious education. Reasons for this gratifying situation are not far to seek. In the first place, salaries are on a par with those paid to other teachers in the high school. Often they are slightly higher. Hearty cooperation by the State Department of Public Instruction is a tremendous asset in reaching and maintaining a high level of professional competence. Worthy standards of certification required by the state, if the work is to be accredited, and rigidly adhered to without exception, have given the efficient teacher real protection and dignified the whole program in the eyes of educational leaders.

A commendable professional pride animates these teachers of the Bible. They are organized on a state-wide basis and into regional groups for more effec-

tive exchange of suggestion and experience. An application from the Department of Bible Teachers is before the North Carolina Education Association asking for recognition as an integral part of that organization, which represents the most progressive elements of the teaching profession in the state. The request will doubtless be granted.

PUBLIC REACTION TO THE PROGRAM

Testimony of parents, ministers and school men where the plan is in operation affords ample evidence of its success when it is adequately supported and carefully administered. Following are comments from leading people throughout the state.

One of our Superior Court judges, whose children are taking the Bible courses offered in the local high school, stated that he was delighted with the results of the instruction.

A mother and active worker in the church says: "At last we are realizing in North Carolina that it is impossible to produce fully rounded American citizens without instruction in the principles of the Bible. Each year many more public schools are offering courses in the study of the Bible. The response to these courses has been outstanding, plainly indicating that our boys and girls also are conscious of the need for Bible study."

A high school principal makes his position clear in these words: "I am convinced that there is ample justification for the inclusion in the high school course of study of an elective dealing with the world's greatest literature and biography, its greatest legal, sociological and ethical teachings, and the source material of its greatest hope for the permanence of civilization itself."

Does the picture appear too rosy? Think not for a moment that there has been entire freedom from headaches and knotty problems. Behind the story of

progress achieved is a record of hard work and patient, democratic agitation led by men and women from every section of the state, who refused to be discouraged. Many obstacles yet remain. Some able and patriotic citizens continue skeptical about the fundamental relation of church and state in the whole venture. Efforts to inaugurate the program in some communities have failed because of the opposition of minority groups, who feared that their liberties might be infringed. Financial support is not always on a sound foundation. Small and isolated communities often depend altogether on volunteer teachers. The latter are sometimes poorly trained. In fact, wartime emergency has multiplied the problems of instructional personnel. As the number of desirable teachers grows smaller, extreme and dispensational religious sects seize the opening to press for the placement of their representatives in the schools. More comprehensive and stimulating curriculum materials would improve instruction in many places. Adequate supervision of the work is still to be achieved.

These are the growing pains of a movement, which after a long period of germination, has fired the imagination of the people of the state. Perhaps, in some cases, they have gone too rapidly in their effort to attain its objectives. Some portions of the total program should be revised and improved. At other points there is need of more secure financial undergirding. But the purpose of the social group is clear, and generally the means of its realization have been soundly conceived and executed. Citizens of North Carolina are convinced that education of the mind without adequate cultivation of the soul tends to breed a materialistic philosophy of life, which stifles the liberty of the spirit. From an understanding of this fact arises a determined effort to increase the spiritual elements of the public school experience.

UTILIZING COMMUNITY AGENCIES FOR RELIGIOUS EDUCATION

WESNER FALLAW*

WHEN THE educational program of a church utilizes the resources of local public schools and institutions of higher learning, a step has been taken toward integrating the experiences of growing persons. This is the fourth year of such a developing program in Winnetka, a community peculiarly suited to cooperative educational work. Parenthetically, it may be surmised that many communities either are doing similar work or have possibility in this direction.

THE SITUATION IN WINNETKA

The Winnetka Congregational Church, a community church, embraces more than thirty denominations with a membership of sixteen hundred in a fairly homogeneous suburban village of twelve thousand people. The whole spirit behind the progressive work of the public schools lends weight to the efforts of any community agency that seeks to enrich growth of children. Moreover, it is the custom of the schools to cooperate fully with forces which aim at integrating the experiences of growing persons. Therefore, what the school of the Community Church is deriving from active collaboration with the public schools could conceivably be made available to other churches of Winnetka.

1. The church school strives to be just what the phrase implies — a school of the church; which is more than a "Sunday" school. This involves educational emphases which place the competence of the teaching staff and the ef-

fectiveness of their work with children alongside the quality of teachers and work of the public schools. This also involves work on the part of the church school which is not limited to classes on Sundays.

The Winnetka church school (it may be so-termed because it is the only one of its kind in the village) enrolls about 500 children with 50 to 60 teachers. Policy comes mainly from the teachers, who make and re-make curricula and who draw considerable help from children and parents in formulating the total program of the school. Most of the key teachers and a good number of assistants regularly attend the monthly staff meeting which is held current with the school year, mid-September until June. About one-third of the teachers participate in the weekly seminar in which theory and practice are under constant study.

A high percentage of the staff are either public school teachers (or have been), or parents who possess understanding of the philosophy of progressive education as conducted in the Winnetka schools. Obviously this advances the work of the church school, both as to understanding and practical accomplishment.

Perhaps the key to the church school program lies in the fact that the staff are people *concerned* with the problems of religious growth — and who, moreover, are themselves persons who know how to study and initiate educational ventures.

The staff takes a critical approach to curriculum construction, to the way their program operates on any given age-level, and to the school's work as a whole. The

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main trouble is that the staff are excessively critical of their own accomplishments. Measured by what they wish to accomplish the work is deficient; measured by what the school might be accomplishing were less understanding and less effort expended, the work is highly encouraging — either to the outsider or the church committee on religious education.

On Sundays the instruction period runs from one hour to one hour and a quarter, plus worship services and other activities determined by the interest of the children and staff in charge of any particular age-level. Extra work during the week is not so important in terms of frequency of occurrence, or of formal arrangement, as it is important in terms of contacts made with the homes, with the public schools and with other people in the community who work with the same children.

It is one thing to have an educational program within the framework of a single organization; it is quite another thing to have a program based on inter-related work of organizations which are engaged in the education of adults and children. Thorough cooperation of organizations involves coordination of effort looking toward integration. Educational institutions need the support and strengthening which they can give each other. The child deserves the fruits of a program which is both coordinated and potentially integrated. A community ought to be able to enjoy a pattern of educational integration, instead of suffering from contradictory and divided conduct on the part of its institutions of learning.

This, manifestly, is a difficult ideal. Furthermore, at first thought, it implies that the program of a church possesses no unique function — no particular quality that differentiates it from the program of the public school. Actually, of course, educational experience is a matter of diversity. It should be also

a matter of unity, of wholeness; which is to say that unique contributions, differing experiences, should be woven into a pattern of unity thereby integrating the life of the developing person.

Simply put, church schools, public schools and similar community institutions should get together, work closely together, know what each institution proposes to do, and why, and how the entire enterprise turns out. This does not mean education is fully integrated; it does mean educational institutions are coordinated.

2. Since 1930 the Graduate Teachers College of Winnetka has trained small groups of students on an intern basis. Now, in its third year, a plan has been worked out whereby the church school has a part in training those students who elect to use the church as a laboratory experience and the religious education seminar as a guide to theory and religious practice. Never more than four or five students from the Teachers College have elected this work (and until the war ends no increase is expected), but a significant step has been taken toward giving the church school a firmer educational base. The church needs this help. Also, it would seem, no public school teacher is adequately trained who has not had a grounding in religion that serves to fit the teacher for the kind of inclusive work which only religious practice and experience can provide. Therefore, the teachers college needs the help of the church school.

The following memorandum outlines how the plan of affiliation is designed.

MEMO ON AFFILIATION PLAN

Talented young men and women seeking graduate training in teaching will want to read (I) the entrance requirements of the college and (II) the salient features of the college as they have bearing on a plan for fellowships in the church school.

I. Entrance Requirements

Selection of students in the college is based on standards outlined in the Bulletin (available under separate cover). These further requirements are made if a student wishes to apply

for a fellowship in the community church school:

1. The student must give evidence of interest in religion as a dynamic quality of life, in part attainable through educational processes.

2. The student shall elect "Theory and Practice of Religious Education" as one of his seminar courses, and shall engage in regular work in the community church school on Sunday mornings and at suitable times during the week, from mid-September to June.

3. It is expected that the student who takes this training in religion will return to his home-community and teach in a Sunday school along with his public school teaching.

II. Salient Features of the Graduate Teachers College.

1. The college fosters Progressive Education in line with the pioneer work in this field done by the affiliated schools: Winnetka Schools, North Shore Country Day, Francis Parker in Chicago.

2. The curriculum appeals especially to the student-teacher deeply interested in the growth of children. The work in observation and classroom teaching provides ready-testing and expression of educational theories arising in the seminars.

3. The faculty and students work together in person-to-person relations which most colleges because of large classes find prohibitive.

4. Students should not be under pressure to complete the degree within a year.

5. As a suburban community with the advantages of Chicago accessible, Winnetka has more to offer than the average community.

3. Garrett Biblical Institute of Evanston (a neighboring town), through the department of education headed by Dr. Frank M. McKibben, also cooperates with the Winnetka program of religious education. Two or three students who choose to work under this system are given academic credit through the practicum courses at Garrett. Instead of a student's going to a church merely for field work experience or for the purpose of earning money on a job, when he goes to Winnetka he goes as a student learning religious education by engaging in it under supervision and under the guidance of the seminar.

The church does not employ any student, whether he is preparing for the ministry or for teaching. The student is told that if church school teachers were to be employed they would be adults of the community — adults whose

competence to teach has been proved. This in no way denies that some students can teach well, though it does imply both a preference for mature people and a belief that few students are ready for full responsibility as teachers.

The seminary student and the prospective public school teacher take part in the Winnetka program as learners, students whose financial situation may warrant the assistance of the church on a fellowship basis.

It is hoped that eventually more students will be engaged in this program. The Winnetka church looks upon this venture as a practical working-link between institutions engaged in similar educational procedures and as a missionary enterprise rendering financial assistance to persons in training for educational religious service.

EDUCATION ACROSS INSTITUTIONAL LINES

The personnel of the Winnetka public schools holds a conception of teaching broader than the class room. When a parent or any other worker with youth hears leaders among the public school teachers say that "we are all the teachers of these children," it is soon clear that this is no mere verbalization. Superintendent W. R. Logan, a practitioner of the democracy about which he talks, is constantly drawing together parents and others to share educative opportunities and responsibilities. A visit to the schools by a church school teacher whose educational proficiency is unquestioned (as is the case with key people on the church school staff) involves more than casual observation. Information about individual pupils is exchanged. In some cases records are made available, strictly on a professional basis, to the church school teacher. Conferences between public school and church school teachers may result in the two groups uniting on a policy of guidance of some child who particularly needs consistent treatment.

This combined approach to individual guidance is not confined to personality problems; the well adjusted and gifted child is often given specific opportunities for growth in light of information exchanged between the two schools.

1. In practice the church school more often requests help from the public school than vice versa. The public school has cumulative records of each child which the church school is not equipped to make — nor need it do so since the public school does the job adequately.

But the church school is recognized to be of help to the child in areas where the public school cannot be, by virtue of church-state separation. It is not a question as to which is more valuable in the education of the child; it is a matter of complementary relationships.

Especially effective in removing compartmental procedure wherein the church school and the public school go their separate and sometimes contradictory ways, is consideration on the part of the church school of public school units of study — with respect to content and graduation according to the child's readiness, interests, and level of maturity. In turn, some public school teachers express interest in knowing what the church school is doing. Thereby, public school study can be interpreted by the church school in religious terms not properly employed in a school of the state.

The close working relationship between the church school and the public school is markedly helpful to the child in music, art and drama. At many points in the curriculum of the public school, content material comes directly from the Judeo-Christian heritage. Evidences of this are found in the primary grades' study of Egypt and the Joseph stories, often dramatized; in the junior high and township high school concerts where much of the music is religious. Frequently the same music used in the

schools during the week is sung on Sunday as a part of the junior and senior worship services.

A specialist in art teaches some of the same children in the church school which she teaches in the public schools. The church choir director is the same person who teaches music in the township high school. Under her fifty to sixty students sing both in the church choir and in school choruses.

2. Public school teachers often come, upon invitation, and lead in the work of the religious education seminar. Students of the teachers college, of Garrett Biblical Institute, and members of the church school staff who elect to do so, meet once a week for one hour and a half to explore implications of religious training as conducted in the church school. Aims, methods, resources and practical problems constitute this study. Educational philosophy and religious faith meet in an amalgam contributory to a breadth of understanding and unity of effort helpful to the growth of participants in the seminar as well as to the growth of children with whom these adults work. It is difficult to conceive of a class on the graduate level more definitely helpful to the person who wishes inclusive study of the task of wholly educating the whole child.

Points of view presented by leaders of the seminar, reports by students, critical appraisal by means of systematic discussion and occasional demonstration of tools employed in teaching children, are used in the seminar. The chairman of the church library committee sees to it that ample and proper books are available for the use of the members of the seminar. Visual and other aids are also provided.

This kind of education on the job has elicited from church school teachers expressions ranging from thorough enjoyment of the whole enterprise to dissatisfaction with their results achieved in the church school class room.

3. The competence of the church school staff shows steady growth. No teacher feels that she is working alone or in ignorance of the kind of educational procedures employed with her children in the public schools. Periodic examination of the studies used on each grade level of the church school furnishes the staff with a sense of the entire program of the church school. The attitudes of homes from which the children come are made clear by means of exchange between parents and church school teachers who come together at stated intervals. While the competence and intelligence of the church school staff increase, some evidence is available that the understanding and commitment of parents to the work of the church school likewise increase. But the home remains the strategic problem in religious education.

The staff are divided as to whether or not parents should be urged to become a regular part of the work of the seminar. Those who favor participation of parents hold that this would enlist them as home-teachers of religion. Others say that freer work can be done in the seminar if parents (save in some cases) remain away. At present the emphasis is in meeting and studying with parents, at other appointed times and in proportion to their willingness to take part, according to grade-levels. That is, on a given evening all the parents of, for example, fifth grade children will meet with fifth grade church school teachers and explore the problems and issues of proper religious education for this age child.

There seems to be general agreement that until parents become effective religious teachers in the home the work of the church will not solve the problem of adequate religious training of the growing generation.¹

4. Students from the Teachers College

1. See Fallaw, "Religious Education — A Job for Parents," *Religion in Life*, Spring 1941.

work with children on Sundays in the church school just as they do during the week in the public schools — as a part of their training on an intern basis. A large part of the intern's training constitutes actual class room experience under the guidance of the regular teacher. As rapidly as the intern proves herself ready for responsibility with children, she is given opportunity to practice. This is the case in the Winnetka public schools and in the church school.

Supplementary to this class room experience are the seminars of the college under Dean Frances Murray and others in Child Development; the seminar in the Philosophy of Education under Perry Dunlap Smith, Headmaster of the Northshore Country Day School (a private school in Winnetka) and Carleton Washburne; and seminars in other fields.

Students from Garrett Biblical Institute work in the church school on the same basis as the students from the Graduate Teachers College of Winnetka. In some instances they also take advantage of the public school class room experience. Efforts are being made to extend this provision and to enable divinity students to study in other seminars of the college besides the religious education seminar. Thus far plans have been retarded by limited time which Garrett students have for being away from their campus program of studies. Further, it seems evident, seminary students generally lack appreciation for the educational point of view — being mainly concerned with the preaching ministry to the exclusion of the teaching ministry.

PERSPECTIVE FOR THE CHURCH SCHOOL

Among the agencies for uniting and enlightening the institutions in Winnetka which are working with children and youth, is the Coordinating Council composed of representative citizens from schools, churches, Parent-Teacher Associations, the Scouts, and the Village Park Service. This council provides the work-

ers of each organization with an overview of youth activities of the village. It sets directions and initiates re-direction.

While the church belongs in this and similar undertakings as a part of the total picture, its mission must prevent it from becoming a subsidiary agent in the community. So it is that the church school guards against losing perspective on its main task of infusing the life of its people with the standards inherent in Christian education. Professor Nevin C. Harner defines Christian education as "a reverent attempt to discover the divinely ordained process by which individuals grow in Christlikeness, and to work with that process."²

The Winnetka program of religious education seeks to become Christian by utilizing the best of educational principles practiced in the public schools and propounded in the institutions of higher learning which cooperate with the church; by inculcating in the church school staff, students, children and parents, intelligent desire to act on devotions and loyalties centered in God as Father of all men; and by guiding growing persons, actuated by a trust in the universe, through significant experience with the spirit of Christ. The church

school fails unless it is distinctly Christian.³

Underlying the effort to unify the individual's experiences, to infuse him with a quality of high ethical and religious character, is the basic conviction that education begins to be significant when it embraces and qualifies the totality of a person's life-experiences. This totality is negated when the church operates only its particular program, when schools remain within their walled confines, when parents and other teachers of children ignore the guided and incidental experiences of children — all without full regard for other agencies working with growing persons.

Education is religious at the point where it seeks to explore with the child truth larger than the narrow interests of any one person or institution. Religious education is Christian at the moment that a growing person discovers life lacks meaning if the principles of Jesus are ignored or thwarted.

The Winnetka program of religious education is directed toward imbuing the individual's experiences with Christian quality. This, it is maintained, is an objective that promises values greater than merely putting organized forms of religion in the public schools.

2. *The Educational Work of the Church*, page 20.

3. See Fallaw, "Make the Church School Christian," *The Christian Century* July 28, 1943.

An Editorial

THE Religious Education Association is a fellowship. About a thousand of us, who earn our bread and butter as teachers, ministers, secretaries, or in other ways, are profoundly interested in discovering more about the nature of personality, of religion, and of religious education.

We who carry the editorial responsibility of RELIGIOUS EDUCATION would like to know what you members think of the Journal, how well it fits in with your needs, what improvements or changes you would like to see. WRITE US.

If you find worthwhile articles in the Journal, will you pass it among friends who would profit from membership in the Association? If you will send us the names of individuals who have indicated such an interest, we shall be glad to invite them to enter the fellowship.

THE EDITOR

BOOK REVIEWS

JOHN ELOF BOODIN, *Religion of To-Morrow*. Philosophical Library, 189 pages, \$2.50.

"Religion is the eternal poetry of life". It furnishes standards of value. Its breath is communion with God and its objective a finer humanity. A vital consciousness of God's presence is the soul of religion and would revolutionize the idea of a static God apart from the world. Identity of purpose with God is what is desired. Heaven is all that makes for concord, beauty and goodness. God is the lover of men and love alone gives real insight into reality. Destiny is not fate but something we help to create. The sense of the presence of God is inherent in human life and progress is marked by the sense of the reality of God in the world and in everyday life. Jesus represents the incarnation of divine goodness revealed in his relationship with men. Mediaeval theology tends to make Christianity a miracle play, "Christianity must show that God is incarnated . . . in our striving for the best". When man loses the sense of the real presence of God in the world religion is dead. "His omni-presence is present an opportunity because God is a pervasive energy stimulating toward the best."

Here is a refreshing book helpful for today and free from the clatter of outworn theological verbalisms. The last few chapters are a little more in the nature of preachments.

A. J. W. Myers.



CARL CARMER, Editor, *The War Against God*. Holt, 261 pages, \$2.75.

The editor, a Christian layman, has compiled a source book of Nazi statements against the Christian religion and of the replies of many Christian leaders. The first part of the book provides state-

ments which show that the Nazi leaders deliberately seek to destroy the Christian religion. The second and larger portion is composed of excerpts from statements by clergy and laymen — both Protestant and Roman Catholic — giving the Christian basis for the present war. The editor writes that "now we may sing 'Onward, Christian Soldiers' honestly, knowing that every soldier of the armies of the United Nations fights on the side of Christ."

Mr. Carmer has performed a worthy service in collecting and arranging these conflicting religious ideologies of the war. This book aids in establishing some of the religious bases of the present struggle and brings the reader "down to earth."

However, since in the book the religious pacifist is so thoroughly denounced in many of the statements, and since God is completely identified with the present war against the Nazi forces, two question kept recurring to the reviewer: Would it not have helped to clarify the "War against God" if some definite statement by a Quaker had been presented? In what way can a Christ-like God be completely identified with any cause? It is true that religious pacifists are not fighting this war and it is also true that this war is being fought to save Christian institutions and the present civilizations. So it can be said that this book answers many questions but it leaves a few unanswered. In this it is like war.

Leonard A. Stidley.



ARTHUR W. HEWITT, *The Shepherdess*. Willett, Clark, 200 pages, \$1.75.

No longer need the wife of a minister be without a text book on pastoral theology for here is an interesting and practical one by a minister whose own appre-

ciative insights have been enriched by consultation with wives of ministers in many churches and the combined experiences have been expressed in the author's winsome style. The result is a book "to the glory of God" and for the education of "shepherdesses."

Although the book completes a trilogy on the rural pastorate, it is equally applicable to problems which the wife of a minister would meet in the city pastorate. The book succeeds in presenting many of the problems common to most pastorates. The range of topics is extensive, covering the varied qualifications of the good shepherdess and her numerous practical duties, such as those required by a presiding officer, an executive, a hostess and a church school teacher. Her preparation is discussed as is the "patience in a parsonage." A final chapter on the care of the shepherdess is for the counsel of ministers.

The style is interesting and conversational. The author has a gift of stating his ideas clearly. The humorous illustrations of which there are many add to the clarity of the book.

The shepherdess is encouraged to apply love, patience and common sense to the many problems which she encounters, and she is given some definite suggestions as to how to do her task. However, more emphasis upon the methods by which the shepherdess might be helped and some consideration of her prophetic role would not be beyond the title of a book on pastoral theology.

Ministers and laymen as well as shepherdesses will find this book a source of a deeper understanding of the work of the minister and of the contributions which a shepherdess who prepares for her work may make.

Leonard A. Stidley.



ELMER G. HOMRIGHAUSEN, *Choose Ye This Day*. Westminster, 152 pages, \$1.50.

This statement on evangelism is presented by a member of the Committee on Decision and Commitment appointed by the Department of Evangelism of the Federal Council of Churches, after

consultation with the other members of the committee.

God did something crucial for man in Christ, and this fact calls for a response that is more than intellectual or sentimental — it requires the enlistment of the whole personality in an act of decision and in a life of commitment. The author recognizes the contribution of neo-orthodoxy in placing emphasis upon the divine initiative in saving men from sin (not sins, although this should follow), while at the same time resisting the tendency of neo-orthodoxy to liquidate man entirely.

Suggestions on how evangelism for children and adults should be carried on today are an important contribution to what remains a difficult problem for every minister and Christian layman — the problem of securing adequate responses to the gracious activity of God.

Rolland W. Schloerb.



WILLIS D. MATHIAS, *Ideas Of God And Conduct*. Teachers College Bureau of Publications, 134 pages, \$1.85.

"The findings in the present study give value to the type of God-ideas which have been chosen to designate a composite concept of him, inasmuch as there appears to be a relationship between a desirable personality rating and the composite idea of God" (page 106): This is the conclusion of the whole matter. The study is along the line of the Character Education Inquiry and uses some of its techniques and instruments. Batteries of tests are used to the ideas of God held by the population (Belief in God, All-powerful, Dependence, Fear, Person, Justice, Love, and Mystery); Background factors (Parents' church affiliation, Moral knowledge, Socio-economic status, Culture, Sunday school attendance, Grade and age, Intelligence, Moral knowledge, Ethical opinions and Social attitudes); Behavior patterns (Resistance to suggestion, Emotional stability, Cooperation, Honesty, High motives, Social functioning, and School deportment). Finally individual cases are studied and their behavior patterns discussed.

From this study it appears that there is a definite correlation between various background factors and ideas of God. "Higher or lower ratings on these various background factors tend to be associated with higher and lower ratings on the composite idea of God." (page 61) Attendance at Sunday school does not seem to have any high correlation, but there is a correlation between the idea of God and conduct. "Those with better conduct records and having a better reputation have a higher composite idea-of-God rating, and the persons who have lower conduct scores do not have as good composite idea-of-God scores" (page 97).

The Idea of God tests are given on pages 109-132.

A. J. W. Myers.

ERNEST T. THOMPSON, *Changing Emphases in American Preaching*. Westminster, 234 pages, \$2.00.

Professor Thompson states that he "endeavored to speak on some changing emphases in American preaching which had particular significance for the present day (and to) consider the life and labors and especially the theological or ecclesiastical significance of five men who to an unusual degree reflected, or helped to determine, important trends in the American pulpit."

The five men who were chosen lived during the period from the middle of the 19th century to the World War I and hence were definite contributors to what Professor Latourette has called the Great Century. This study is therefore pivotal in understanding the American religious tradition and in reviewing the lives and contributions of those leaders who have influenced American life.

The five men whom Professor Thompson chose are: Horace Bushnell, who began American liberalism; Henry Ward Beecher, who led the revolt against Calvinism; Dwight L. Moody, who represented the high tide of revivalism; Washington Gladden, who made the New Theology articulate; and Walter Rauschenbusch, who was the exponent of the social gospel.

The author's choice of the five men reveals the breadth, depth, strengths and weaknesses of the American pulpit in the last century. The American pulpit has shown marked individuality. The gospel which was presented demanded new forms and methods of presentation and these men broke with the past in order to meet the needs of the people. With the exception of Moody, each developed a new theology and each of these theologies sought to come to grips with contemporary issues. Each leader who was studied was convinced that the Christian Gospel had the power and creativity to provide an answer to the problems of his day. Each leader managed to get a "national or international audience." Each received the acclaim of men and each felt the strength of opposition. Although all did not have educational opportunities for himself, each turned to education as a means of carrying on his work, and each used the press extensively.

The author presents a brief and well-documented study of each leader. The direct quotations and significant summaries are definite contributions. These alone make the book a definite contribution. Five men who made history are seen at work and the author describes the movements and storms which were about them.

The reviewer wished another lecture might have been added on an "evaluation of the material in the light of current needs." Evaluations were made, but one looked for more. Contemporary commentators were quoted on these leaders but the reader was left without the author's evaluation. Doubtless the author would say it was not the function of an historian to do this. But this is the problem which the contemporary preacher and layman faces.

Here is a book which will help one to understand the contributions of great American pulpits and to see significant trends in American church history, but one will need to make his own rating of significant problems and the contribution of these five leaders to the solution of these problems.

Leonard A. Stidley.

MARK VAN DOREN, *Liberal Education*. Holt, 186 pages, \$2.50.

Every person in a free society would like to know how he can fulfill his potentialities as a person. Liberal education aims to be an "education in what all men must know" if they are to become effective persons.

There is a timeless quality in the affirmation of this book that the hope of education lies in the chance that it can recover its faith in the liberal arts. Dr. Van Doren does not plead for a return to the kind of education that has been called liberal education. But he does believe that the elective system has made it possible for people to omit what they should not be at liberty to omit. Since there are things that need to be known if a person is to fulfill his possibilities as a human being, this knowledge should be prescribed for all and made available to all.

This essential core of knowledge, which is not all of education but which should be possessed by all educated persons, is still to be found in the trivium (grammar, rhetoric, logic) and in the quadrivium (arithmetic, music, geometry, and astronomy). These are given rich meaning in the author's discussion of them. Before he becomes a specialist in some field, the individual needs to know how to read and write and think.

Much discussion will take place concerning a curriculum which should be prescribed for everybody. A Fascist state simplifies the curriculum and forces all students to submit to it. This fact does not mean that democratic educators must flee to the opposite extreme of undisciplined minds, where each youth studies what he chooses.

Dr. Van Doren commends the experiment of St. John's College at Annapolis in its attempt to acquaint all students and all teachers with all the important classics. The list of books that every educated person ought to know may vary according to the judgment of different educators, but by a process of discussion over a long period of time, the leaders in education should be able to find those studies which no educated

person is at liberty to omit.

In the statement of this position Dr. Van Doren approaches classical distinction. His book merits being read many times, and many of its sentences find the reader pausing over them as if looking through a window that opens upon a vista of inexhaustible meanings.

Rolland W. Schloerb.



BOOK NOTES

ISAAC A. ABT, *Baby Doctor*. Whittlesey House, 310 pages, \$2.50.

Dr. Abt has been a pediatrician for half a century. His practice has been full and eventful. In autobiographical manner he presents his experiences with all sorts of patients, and the problems that wise and unwise parents and relatives and nurses bring. The book is fascinating, largely in the first person, full of wisdom. Parents of young children will appreciate it.—P.S.W.



A. ADDLESON, *The Epic of a People*. Bloch, 359 pages, \$3.50.

A juicy approach to a usually dry subject. The author, a layman, carries the Jewish people from the times of the earliest patriarchs to the present day. While the subject is treated chronologically, including some important dates and the names and careers of leaders, the book presents a cultural rather than a military or other history. The style is very readable. Jews and Gentiles alike will enjoy it and profit from the reading. — G. R. T. B.



HAROLD B. ALLEN, *Come Over Into Macedonia*. Rutgers Univ., 313 pages, \$3.00.

The Near East Foundation, successor to the Near East Relief, had as its director of education Mr. Allen. From 1928 to 1938 he lived in Macedonia, developing a rural rehabilitation program based on the assumption that native resources rather than charity should be employed, and that rehabilitation included the whole of life — farming, home, care of children, sanitation . . . This book is the record of those ten years, and shows the outstanding success that may be attained through practical guidance.—A.R.B.



HARRY J. BAKER, *Introduction to Exceptional Children*. Macmillan, 496 pages, \$3.50.

Dr. Baker is director of the psychological clinic in the Detroit public schools. His clinic is in charge of the many hundreds of exceptional children who turn up in those schools.

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The third volume of a trilogy on the function of psychology in religion, *The Church and Psychotherapy* was completed by the late Dean Stolz shortly before his death and was published posthumously.

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"I have nothing but praise for the book. It is the most adequate presentation that has come to my attention of the hygienic and healing mission of the Church. Dean Stolz had brought to his readers the finest fruits of a disciplined mind and a rare Christian spirit in the field of his special study."—CHARLES T. HOLMAN in *The Christian Century*.

"The book is balanced yet challenging, conservative yet forward-looking, logical yet at times throbbing with passion. It ought to stir the Church to use its own peculiar and vast resources more wisely in the prevention and cure of the doubts, fears, tensions, indecisions, jealousies, hates, frustrations and aggressions which torment individuals and society so terribly today and make life so unhappy, destructive and ineffectual."—*Union Seminary Review*.

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"The present very substantial volume represents a life study, in all respects a scholarly work which covers satisfactorily the Biblical basis, the historical events, the theory of methods and aims and a consideration of the future of the Christian world mission. The author writes in a clear and fascinating style, which makes the book easy to read and hard to lay down before the last page."—HENRY HUIZINGA in *Religious Education*.

"The book, while adapted to general reading purposes, will find its greatest usefulness if made the basis of careful study. It would contribute greatly to the understanding and probably the appreciation of the whole mission enterprise if pastors' conferences throughout the country were to form discussion groups around this book as a text; and certainly it ought to be made use of in theological seminaries where men are trained to carry on the work of the ministry, including, of course, its extension to the people of all lands."—CHARLES S. BRADEN in *Journal of Bible and Religion*.

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ABINGDON-COKESBURY PRESS

Nashville 2, Tennessee

In this introductory textbook in the field he canvasses the whole situation, explaining the problems that arise, discussing the various handicaps with insight, and the ways progressive school systems and teachers are dealing with them.—*P.S.W.*



ELLA H. BARTLETT, Editor, *Victor Herbert, Songs for Children*. Whittlesey House, 48 pages 9½ x 12, \$1.75.

The daughter of the famous composer has selected the twelve most attractive of his many children's songs for this collection. In a brief introduction she places her father in history, and introduces the songs. Each page is attractively illustrated in color by Guy Edgar Fry.—*A.R.B.*



JOHN BENNETT III, *So Shall They Reap*. Doubleday Doran, 274 pages, \$2.50.

This is a different interpretation of the Southern side of the Civil War, describing the poor and ignorant, but violent and opinionated whites who lived in the Big Hole country and did not want to go to war for any rich man's government. The writing is artistic, colorful and colloquial.—*E.R.D.*



CLARENCE H. BENSON, *Popular History of Christian Education*. Moody Press, 355 pages, \$2.00.

Twenty years as professor of religious education at Moody have given the author the background and the information upon which to base this book. He begins with Jewish and early Christian education, comes up through the Dark Ages and the Reformation to the origin of the modern Sunday school movement, and on to the present time.

Benson's book is a history, but it is also an appeal, an evangelistic appeal, to the reader to help revive interest in religious education, so that the threatened decay of civilization through religious illiteracy may not occur.—*L.T.H.*



FREDERICK BODMER, *The Loom of Language*. Norton, 692 pages, \$3.75.

Man is distinct from lower animals in that he uses tools and language. In all parts of the world, language has common characteristics. It has single words that stand for things; it has words in relationships by which meanings are expressed, and it is organized around a grammatical pattern. The author of this book deals with language as a whole, as well as with Anglo-American as a point of reference, with its Greek-Latin-Teutonic roots. The book is a history of speech (and writing) from simplest to most complex forms; and in language, of course, lies the source of all the knowledge we possess.—*L.T.H.*

DWIGHT J. BRADLEY, *Freedom of the Soul*. Association, 124 pages, \$1.50.

This book by Dr. Bradley, the Director of the Council for Social Action of the Congregational-Christian Churches, has for its theme the thesis that the freedom for which America and her allies are fighting depends on the broadening and awakening of their spiritual life. The author believes the time is ripe for such an awakening, especially in America. This book will be of especial interest to ministers and to social workers. If some organization or wealthy person would give copies to the politicians and labor leaders in their community no end of good might be accomplished. This is a book they ought to read.—*C.A.H.*



FRED G. BRATTON, *The Legacy of the Liberal Spirit*. Scribners, 319 pages, \$2.75.

Liberalism is not a new discipline. Liberals have existed and influenced the thinking of people for many centuries. Beginning with Origen, one of the early Church Fathers, continuing through Erasmus, Voltaire, Tom Paine, Parker, and Darwin, he completes his book with John Dewey. Each period has two chapters, one presenting the biography of the man, and the other a consideration of liberalism in his time. It is a challenging book.—*A.R.B.*



HERSCHEL BRICKELL, *Prize Stories of 1943*. Doran, 319 pages, \$2.50.

From the magazines of the year Mr. Brickell and his staff have culled what seem to them to be the outstanding short stories. They are by twenty-two authors, some well-known like Saroyan and Pearl Buck, and other complete newcomers. A browsing of the book tempts a reviewer seriously to take it home for an evening's reading.—*L. T. H.*



ROBERT BRIGHT, *The Life and Death of Little Jo*. Doran, 216 pages, \$2.00.

In the little villages of New Mexico life moves at a very slow tempo, people are born, live through the experiences of a restricted life, and finally die. Mr. Bright describes such a village and its life, its loves and its passions, its business and its celebrations. Little Jo is born there, and his life is the center of the story — up to the time the bus takes him with many other draftees away.—*R.C.M.*



GWEN BRISTOW, *Tomorrow is Forever*. Crowell, 259 pages, \$2.50.

A biographical novel of a strong American man. Recently married to a fine woman, he entered World War I, was horribly mangled but survived. Rather than return to his wife a permanent burden, he disappeared in Germany, where he became a competent writer. Twenty years later he returned to America, and fortuitously became a guest in the home of his wife, now happily married to another

man. How he and she adjusted to the situation when she finally recognized him is the climax in the story. Powerful. — C. T.



ROBERT C. BRODERICK, *Concise Catholic Dictionary*. Bruce, 195 pages, \$2.00.

An authoritative dictionary, bearing the *Imprimatur*, and containing concise definitions of all words commonly used in connection with the Catholic Church. Many rare or unusual words are included. Appendices contain summaries of the decisions reached by the twenty church councils, foreign words, abbreviations, and a list of the 262 Popes with their reigns. A book which should be very useful.

A non-Catholic reviewer's suggestion would be that this book be followed by another which would contain such information as the content of the Mass, concise but not too abbreviated statements of Catholic doctrine, and descriptions and interpretations of church practices. — L.T.H.



BETH BROWN, *All Dogs Go to Heaven*. Frederick Fell, 283 pages, \$2.50.

For people who love dogs, and who have lost dogs, this little book will be a treasure. Hobo dies, is buried, and finds all the dogs in heaven mighty good company. He can wander about at will, and goes back to visit his Boss time and again. Written entirely in dialogue, it expresses that relationship between friends which is only possible between the "Boss" and the dog he loves. — T.B.A.



WILLIAM ADAMS BROWN, *The New Order in the Church*. Abingdon-Cokesbury, 189 pages, \$1.50.

Though dead now for over a year, Dr. Brown still speaks his words of wisdom. He vigorously examines the deficiencies of both political and religious organizations, particularly in the fields of larger planning and better corporate living. Religious living, he maintains, can be practical and Christians through the church can share more adequately in meeting social needs. Dr. Brown suggests positive steps by which these changes can be brought about. — P.H.



HOWARD BROWNE, *Warrior of the Dawn*. Reilly & Lee, 286 pages, 2.00.

The first book of a new Tarzan series. Cromagnon man was highly intelligent, though without the science which made civilization possible. Tharn was one of them. His adventures begin in this book, which is to be followed by others. As interesting as Tarzan tales. — A. H.



WHIT BURNETT, Editor, *The Seas of God*. Lippincott, 585 pages, \$3.00.

This is a book of forty-nine great short stories by many writers, each dealing with one aspect or another of the spiritual life. They

range from Tolstoy's "Where love is" to Saroyan, Buck, and Clarence Day. Religion underlies each of them, but not theology or the churches; rather they represent that heightened awareness on the part of the authors that God and spiritual values are ever present. In these times, such a book meets one of man's greatest needs.—C.T.



ERSKINE CALDWELL, *All Night Long*. Duell, Sloan & Pearce, 283 pages, \$2.50.

An American novelist who has traveled on the Russian front and caught the spirit of the Russian people writes intimately of life behind the German lines in occupied cities, and of the work of the guerillas and how it is accomplished. He feels certain that the Germans will be destroyed and driven out, and that the great Russian spirit of love for fatherland will triumph over all sufferings. He writes a powerful novel.—A.R.B.



"WAR and EDUCATION"

1st printing May 1943; 2nd printing March 1944. 512 pages, black vellum, \$4.00

"One of the few books on education that made any sense to me," Richard T. Le Pierre, *Stanford U.* "Extraordinarily good stuff," W. Lloyd Warner, *U. of Chicago*. "Complete and scholarly," Rockwell Kent. "A most stimulating book," Read Bain, *Miami U., Ohio*. "A must book for all men and women," Marco Morrow, *Topeka*. "A vigorous book," Merle Curti, *U. of Wis.* "A mine of information," Alliston Craig. "Amount of information leaves me gasping," Maj.-Gen. J. F. C. Fuller, *England*. "Indispensable to the modern mind," John Haynes Holmes. "Discloses a remarkable intellect, breadth of understanding, unbelievable mental energy," Ex-Congressman George H. Tinkham.

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Circulars and Table of Contents

on Request

PORTER SARGENT, 11 Beacon Street, Boston (8), Mass.

MARIO A. CASTALLO and AUDREY WALZ, *Expectantly Yours*. Macmillan, 110 pages, \$1.75.

A gynecologist who knows the scientific side, cooperating with a mother who knows how to write interestingly, have cooperated in

the production here of one of the most useful treatises this reviewer has seen. Starting from before pregnancy, including that process, through it all to delivery, and then recuperation, they present facts and advice in a way that is easy for an expectant mother to take. The expectant father should also read the book.—*L.T.H.*

J. GORDON CHAMBERLIN, *The Church and its Young Adults*. Abingdon-Cokesbury, 124 pages, \$1.00.

The first chapter seeks to define "young adults" and to point out their characteristics. The second traces the thought of the three world conferences — Edinburgh, Oxford and Madras. The author points out that "unification of the church will tend to augment, not lessen, (its) conservatism". The last chapter considers "Creative Churchmanship". The four fields for young adults are worship, education, action and fellowship, and the three ways of working are as individuals, as "cells", that is, "a few men and women, maybe three, maybe a dozen, who consciously unite to do a specific job". The author thinks young married and unmarried persons cannot work too successfully together. This is not a handbook; there are not many helpful program suggestions.—*A.J.W.M.*

WILLIAM D. CHAMBERLAIN, *The Manner of Prayer*. Westminster, 163 pages, \$1.50.

Professor Chamberlain puts religious teachers greatly into debt. A teacher of New Testament, he has interpreted here what the New Testament has to say about prayer. His insight is keen, his language clear and penetrating, and the suggestions he makes to those who practice prayer and those who do not are altogether sympathetic. The reviewer, who teaches a course in religion, plans to put this book at the top of his list. — *L.T.H.*

STUART CHASE, *Where's the Money Coming From?* Twentieth Century Fund, 179 pages, \$1.00.

This is the third of a projected series of six books by Stuart Chase dealing with the kind of world we shall have to live in when the war drums cease their beating. The first was *The Road We Are Traveling*, 1914-1942; the second, *Goals for America, a Budget of our Needs and Resources*. Three more are to be written. In this book Mr. Chase writes of conversion of industry, of postwar goals, of prosperity and depression, of the national debt, of how to secure and maintain full employment, and similar problems. He answers them all with facts and figures, and assures us that the future will be bright, if we plan and work for it, and avoid panic.—*P.G.W.*

HOWARD J. CHIDLEY, *God and These Times*. Revell, 128 pages, \$1.50.

Fifteen sermons by a noted preacher. Each one, based on a Bible text, applies that text to

modern situations, and makes plain the central theme which underlies them all, that God and man can work together, if man will only exercise the faith and self control that God has given him.—*T.B.A.*

CHINESE LITERATURE: *Traditional Chinese Tales and Contemporary Chinese Stories*, 2 books, 225 and 242 pages, each \$2.75. Translated by Chi-Chen Wang. Columbia Univ. Press.

Chinese short stories, tales, literature, fall into two well-defined categories. One is the legendary Chinese fiction, with its tall tales of magic and dragons and monkeys, written in the literary form established by tradition. The other, beginning about 1915, is modern, realistic, and socially minded; designed to hold up China's problems to her people in such form as to provoke them to action in their solution. These two well-translated books cover respectively the two fields.—*G.R.T.B.*

REGINALD M. COFFEY, *The Man from Rocca Sicca*. Bruce, 140 pages, \$1.75.

The man is, of course, St. Thomas Aquinas, and Rocca Sicca was his ancestral home. St. Thomas has been renowned for his prodigious literary work, and as a magnificent teacher and thinker. Father Coffey goes behind all this to Thomas the man, and writes a biography that really reveals him. The book carries the *imprimatur*, of course.—*R.C.M.*

WILLIAM CAREY COFFIN, *Enduring Faith*. Christopher, (Revised edition), 69 pages, \$1.25.

A short essay sketching in a few words the contributions of the world's great religious leaders, as well as affirmations by some modern scientists, indicating that God works through the laws of nature.—*R.W.S.*

PIERRE COT, *Triumph of Treason*. Ziff Davis, 432 pages, \$3.50.

Why did France become such an easy victim to Germany? Why was it so divided, and its military might so ineffective? What was the nature of the basic struggle between collaborationists and democrats? Pierre Cot, who lived in the midst of the rapidly shifting scenes and fought on the side of democracy, here tells the whole story as he saw it occur.—*S.R.T.B.*

DAVID J. DALLIN, *Russia and Postwar Europe*. Yale, 230 pages, \$2.75.

Mr. Dallin is a Russian, whose book is translated into English by F. K. Lawrence. In it he presents the problem of settlements between Russia and Europe, particularly Germany, Poland, and the Baltic and southern states. The question of Russian post-war relations with China and Japan will be the subject matter for another book.—*P.R.C.*

Democracy: Should It Survive? Bruce, for the William J. Kerby Foundation, 159 pages, \$2.00.

Yes, Democracy *should* survive, but in order for it to survive several things must be done to it, to make it more democratic. Materialistic democracy is not enough. Man is not a mere animal, he is a creature "a little lower than the angels," whom God has placed over the work of His hands. The essential dignity of man is the underlying theme of this excellent book. Among the thirteen authors are John A. Ryan, Walter Lippmann, Philip Murray, Jacques Maritain, William H. Russell. —E.R.D.



KARL W. DEUTSCH, *Faith For Our Generation*. Association Press, 63 pages, 35c (paper).

Because fascism and poverty are against God, who is regarded here as a sense of direction in the universe that is making for thoroughness, they must be resisted and overcome. In this study unit on youth and religion, an optimistic faith summons young people to act in harmony with this fundamental trend of the universe. —R.W.S.



EDDIE DOHERTY, *Splendor of Sorrow*. Sheed and Ward, 79 pages, \$1.50.

In imagination the author, who is "Blind-man" in the story, beholds the suffering of Jesus and Mary, while he is helped to understand the meaning of these sorrows by comments from various saints who attend him. The author is one of the editors of *The Chicago Sun*. —R.W.S.



EARL L. DOUGLASS, *The Snowden-Douglass Sunday School Lessons*, 1944. Macmillan, 385 pages, \$.150.

The pastor of the Summit Presbyterian Church, Germantown, Philadelphia, writes a commentary on each of the International Sunday School (uniform) lessons for 1944. An extended comment is made on the lesson plan, followed by suggested questions and by other hints for teaching the lesson. —R.W.S.



SHERWOOD EDDY, *A Portrait Of Jesus*. Harper, 231 pages, \$2.00.

We have no photographs of Jesus — only portraits. We have nothing that he himself wrote; we have only the writings of others about what he said and did. Sherwood Eddy gives us his portrait of Jesus and his interpretation of Christ drawn from the portraits given to him by the gospel writers, supplemented by his own experience as a follower of Christ.

Conscious that every portrait has something of the artist in it, and that no portrait attains complete objectivity, the author speaks as one who has given life-long study to the records

about Jesus and who has responded with his own will to the summons which Christ gives to men of every age.

Jesus was apparently content to be known through those who knew him, and every reader of Dr. Eddy's book will know the Man of Nazareth better through this portrait drawn by a twentieth century Christian. —R.W.S.



GEORGE FIELDING ELIOT, *Hour of Triumph*. Reynal & Hitchcock, 214 pages, \$2.50.

The well-known military and political analyst, writing as of January 1st this year, describes the steps he feels are necessary to the defeat of Germany and Japan (defeat is necessary), and the vast array of problems, military, social, economic and political, which will follow the close of hostilities. Major Eliot is a clear thinker, a close analyst, and a writer with lucid and convincing style. —P. H.



WILLIAM R. P. EMERSON, *Health for the Having*. Macmillan, 146 pages, \$1.75.

A medical doctor offers the simplest, most common sense type, of information and counsel on how to be healthy. Health habits, exercise, sunlight, and above all, diet, are thoroughly considered, but in simplest terms. Written for children up to eighteen, particularly, it nevertheless contains much for people of all ages. —T.B.A.



HERBERT H. FARMER, *Towards Belief in God*. Macmillan, 252 pages, \$2.00.

This is one of the clearest, most simply written books on the nature of God and how he can be known that has appeared in recent times. God is not an abstract idea, but a living personal Will. His presence is known in concrete situations where decisions must be made. His existence is indemonstrable, but there are pragmatic and other evidences of it. Two of the most illuminating chapters deal with the sociological, and the psychological, theories of religion. —P. H.



ARTHUR H. FAUCETT, *Black Gods of the Metropolis*. U. of Pennsylvania Press, 126 pages, \$2.00.

This book seems to be the product of a thesis at the University. Over a two year period the author, part Negro, investigated five of the many Negro cults in Philadelphia — The Mount Sinai Holy Church of America, the United House of Prayer for All People, the Church of God (Black Jews), the Moorish Science Temple of America, and Father Divine Peace Mission Movement. In this book he describes each carefully, showing its practices, its authority, its basic beliefs. In separate chapters he discusses why cults attract Negroes, how cults function, and the basic qualities of religion for the Negro. —L. T.H.

NORMAN FENTON, *Mental Hygiene in School Practice*. Stanford University Press, 455 pages, \$4.00.

If mental hygiene is to be applied anywhere, it should be applied in the schoolroom situation. This book shows how. Its purpose is to suggest practical ways of making schools more effective with respect to the development of personality in children. After showing how mental hygiene may serve the school, the author suggests fundamental points of view, then applies them to school situations. An exceedingly suggestive section deals with the mental hygiene of the teacher, and another with community relationships. This excellent book is almost as suggestive for church teachers and determiners of policy as it is for the public school. — *A. H.*



DAVID H. FINK, *Release from Nervous Tension*. Simon & Schuster, 232 pages, \$2.00.

Dr. Fink, M.D., finds the root of a vast deal of human misery, physical misery, in nervous tension. As he remarks, "A nervous stomachache hurts just as much as one caused by eating too much." In this exceedingly interesting and simple little book he discusses the whole question, shows how people become conditioned, and how they can overcome much of the trouble. — *A. H.*



LOUIS FISCHER, *Empire*. Duell, Sloan & Pearce, 101 pages, \$1.00.

A peace settlement can be curative, or punitive. Imperialism means war, and empires will be the great threat to peace when this war is ended. Colonies, which are the symbols of empire, must go. India, Java, Morocco . . . must be made free. This is the tenor of Mr. Fischer's book, presented with great persuasiveness. — *A. H.*



WELTHY H. FISHER, *World Citizen*. Macmillan, 257 pages, \$2.50.

This is a biography of Frederick Bohn Fisher, by his widow. Dr. Fisher was the youngest bishop of the Episcopal Church. He served in Calcutta for ten years, then resigned to make place for a native bishop. He knew all the important people, and lived a life of great usefulness as a Christian statesman. His widow is an excellent biographer, and casts his life against a curtain of times and events that makes it almost the history of an era. — *E. R. D.*



NORMAN FOERSTER, Editor, *The Humanities after the War*. Princeton U. Press, 95 pages, \$1.50.

That science is in the saddle while the humanities stand by the side of the road, is constantly being emphasized. To counteract that tendency, this collection of seven essays has been assembled. The assumption underlying each is expressed in the preface, that

while science can give us means and techniques, it can never give us meanings and aims. Justice, freedom, decency, tolerance . . . rather than merely material aims, need to be stressed; and this not only in colleges, but through all the media of enlightenment we possess. — *R. C. M.*



WALDO FRANK, *South American Journey*. Duell, Sloan & Pearce, 404 pages, \$3.00.

Our great authority on South America made an extended visit there recently, during which he visited extensively in Brazil, Argentina, Chile, and Peru. In this "report of a voyage", he vividly describes these nations in the present tense, their aspirations, and the tendencies he observes in them — literary, cultural, political. Frank is a prose poet, a close observer, a friend of all the South American great, and he has written a marvelously interpretative book. — *T. B. A.*



ARVID FREDBORG, *Behind the Steel Wall*. Viking, 305 pages, \$3.00.

The author was Berlin correspondent for a Swedish newspaper from 1941 to 1943. He lived in Berlin, and felt the pulse of Germany, as well as knew its official side. Now in his own country, persona non grata in Germany, he writes with discriminating insight the whole story of what is happening inside the Fortress. Particularly significant are his comments on the psychological side. Morale is weakening, but it has not, and will probably not, break. — *T. B. A.*



KETTI FRINGS, *God's Front Porch*. Morrow, 121 pages, \$2.00.

A fantasy. Beautiful in its simplicity. Soldiers and others die. They get on a train; up to heaven. At Heavenly Bend Junction they get off, are met, live a while, and when they are satisfied to leave earth behind move off to the Big Valley. On God's Front Porch they talk with God and with each other. A simple little book one will long remember. — *P. R. C.*



MARGARET FRISKEY, *Scuttlebutt Goes to War*. Follett, 32 large pages, \$1.00.

An excellent little story, copiously illustrated, to read to a little boy. Scuttlebutt is a little dog who got on a navy vessel, fell down and broke his legs, was cured, and became the pet of the ship. — *E. R. D.*



J. CLARENCE FUNK, *Stay Young and Live!* Funk, 125 pages, \$1.75.

"Common sense about health in war time" is the sub-title of this instructive (and interesting) little book. Very brief chapters deal in common sense manner with sleep, drugs, tobacco, food, exercise, sports, and the use of medical advice. Altogether a sensible treatment that can be absorbed in an hour's easy reading. — *T. D. E.*

CLARK R. GILBERT, *Devotions for Youth*. Association Press and Fleming H. Revell, 144 pages, \$1.75.

Leaders of devotions for youth will find many resources in these 138 services prepared by the principal of a high school in Kansas. Some of these services have Scripture background, while others are readings and stories from contemporary writers. Suggestions for music are included. A subject index gives a leader quick access to all the materials in the book on any one theme.—*R.W.S.*



G. N. and L. W. GILLUM, *The Modern Physician and Home Medical Guide*. Follett, 716 pages.

This book is for the layman. Prepared by a physician and his wife, its purpose is to provide a layman, whether patient or not, with a simple but clear picture of the difficulties or diseases of men. It does not in any case prescribe remedies or treatment, leaving that, advisedly, to the physician in charge. The book covers every conceivable subject dealing with health and illness, and is provided with an excellent table of contents and a very adequate index.—*A.R.B.*



JOSEPH M. M. GRAY, *Postwar Strategy of Religion*. Abingdon-Cokesbury, 186 pages, \$1.75.

The trouble with the churches and the religion they represent is that religion has been too small, too remote from the action patterns that drive the opposition into their dynamic states. Religion has been separated from political and other aspects of life; the churches have been sleeping while destructive philosophies have gathered their converts. The post-war strategy of the churches must be to awaken Christians to the dynamic in their religion, so they will take intelligent part in the reconstruction along Christian ideals.—*E.R.D.*



ERNEST R. GROVES, *The American Woman*. Emerson, 465 pages, \$3.50.

Professor Groves of marriage-book fame here canvasses the social evolution of woman's freedom in the United States. America inherited the European cultural standards, of course, in which woman was inferior and subordinate to man. In all areas of this country advance has been made, until at present, under the war's impact, women are going all out for economic, social, and political equality. Professor Groves' book brims over with facts, points of view, and explanations.—*P.S.W.*



CONSTANCE M. HALLOCK, *West of the Date Line*. Friendship Press, 64 large pages, paper, 50c.

This book represents a new departure in mission education literature. Magnificently illustrated, printed on fine paper, and written to

include the whole culture picture as it is being re-drawn under Christian (as well as military) influences. It is for adults, younger and older, and is the kind of book a reader finds hard to put down.—*S.R.T.B.*



GERALD HEARD, *A Preface to Prayer*. Harper, 250 pages, \$2.00.

The reasons for praying, and the techniques best employed are studied in this book. Prayer is both personal and social, it inspires to better living and to social living; it supplements careful analytical thought about reality; it is an integrating process for the individual, and therefore therapeutic; it provides a basic philosophy of life, and underlies social evolution. Written for people who have lost the habit of prayer, it may well serve to answer their questions and doubts, and stimulate them to renewed experience.—*T.D.E.*



Help with Alcohol Facts: Interest Group Organizations. Allied Youth, Washington 6, D. C., \$5.00.

Allied Youth, the nation-wide organization devoted to alcohol education, is organizing up to 1,000 local clubs in high schools and under various other kinds of sponsorship, to provide (1) facts about alcohol, as related to present interests and needs of youth, and (2) detailed help in planning alcohol-free good times for young people. Enrollment includes hosts of ideas for Post-programs the year around, and five annual subscriptions to *Allied Youth*. It looks like an excellent idea. Interested persons may obtain full information by writing to address given above.—*L.T.H.*



ALGO D. HENDERSON, *Vitalizing Liberal Education*. Harper, 202 pages, \$2.50

President Henderson of Antioch College makes a study of the liberal arts college program, its aims and ideals, and the function of the teacher in the process. The aim should be, simply stated, intellectual competence, a search for higher values, individual and social competence developed in a spirit of critical inquiry. The campus, if it fulfills its purpose, will become a laboratory in living; a situation in which teachers will live closely enough to their students really to educate them (rather than merely teach).—*A.H.*



LEWIS and MARGUERITE HERMAN, *Talk American*. Ziff-Davis, 129 pages, \$1.75.

Hundreds of thousands of Americans spoke German before they learned English. Consequently they have a brogue which sets them apart. This little book makes a very careful analysis of the common sounds of the two languages, and by means of practice suggestions makes it possible for the German-American to learn to "talk American." It should be valuable.—*T.D.E.*

EDGAR L. HEWETT and REGINALD FISHER, *Mission Monuments of New Mexico*. University of New Mexico Press, 269 pages, \$4.00.

A famed archaeologist and a scholar of ecclesiastical history and symbolism unite their efforts to depict the work of the Franciscans in early New Mexico. The product of their labors, plus magnificent typography and book-making, have produced a beautiful book, well written and illustrated. The missions were built in the early seventeenth century, began to fall into ruins two hundred years later, and now are merely reminiscent of a former grandeur and zeal. The book is a library treasure.—S.R.T.B.

HARRY L. HOLLINGWORTH, *Leta Stetter Hollingworth*. U. of Nebraska Press, 204 pages.

Leta Hollingworth, psychologist, educator, and brilliant woman, was wife of the author. Born in 1886 in Nebraska, educated there and at Columbia (Ph.D. 1916), she died in 1940. Her work was that of a clinical psychologist, and her primary interest early became that of studying gifted children — in sharp contrast with the general tendency to study the subnormal. Her bibliography includes nine books and more than a hundred articles. The biography is well written, and commemorates a life that was useful and full. — T.B.A.

WILLIAM HOWELLS, *Mankind so far*. Doran, 319 pages, \$4.50.

A distinguished anthropologist presents, first, the general pattern of biological evolution, then traces the animal life that led up to man, and follows this by a discussion of the origins of races and their spread and intermingling. There never have been "great" races, he maintains, but rather a "constant variation and reshuffling of racial types." As he explores the long distant future, he finds reason to believe that mankind will survive, because we are still so generalized in type. — P.G.W.

H. E. JACOB, *Six Thousand Years of Bread*. Doran, 399 pages, \$4.50.

Enormous research has gone into the background of this history of the world's culture. Mankind has eaten bread for the past ten thousand years — or more. Millet, barley, wheat, oats, and later rye and corn. Bread has been his principal food. Around its production and use his civilization has developed, and to it is related one of the Christian's deepest mysteries. Dr. Jacobs traces the history from its beginning, weaving in the story of the development of the world's culture.—R. C. M.

E. STANLEY JAST, *Reincarnation and Karma*. Bernard Ackerman, 190 pages, \$2.50.

The author believes in reincarnation as the only way to give meaning to life. Without possibility of return and continued effort, he maintains, life would be futile, why should one be born at all? He canvasses the whole ques-

tion thoroughly and gives all the basic interpretations of the dogma.—P.R.C.

CLARENCE B. KELLAND, *Heart on Her Sleeve*. Harper, 245 pages, \$2.50.

The creator of Scattergood Baines and a dozen other fictional characters that live in the minds of readers has produced another exciting novel, this time a war story of a factory, of sabotage, of criminals — and a lovely girl and a naval lieutenant. No particular point, but thrilling and clean.—C.T.

ALICE GEER KELSEY, *Beyond the Blue Pacific*. Friendship, 121 pages, \$1.00 cloth, 60c paper.

A textbook for juniors in the church school, with a teacher's guide accompanying. Largely in story form, with descriptive bits that open up larger vistas of international and Christian relationships. Well done. — P.R.C.

J. C. KNODE, Editor, *An American Philosophy of Education*. Van Nostrand, 553 pages, \$3.25.

Members of the staff at the University of New Mexico have prepared a very different book on the philosophy of education than has usually appeared. They assume that a teacher will have four years of college work before starting on his career. In these years he obtains a mass of unrelated material, which he does not know how to handle.

The authors of this book have attempted to synthesize the college course, around three areas: the physical sciences, the social sciences, and the philosophical. In each section they first present the material, then the implications for educational work with it. In a final section the entire problem of American culture and education are worked through and an Epilogue is addressed to the young teacher.—L.T.H.

BRUNO LASKER, *Peoples of Southeast Asia*. Knopf, 298 pages, \$3.00.

Mr. Lasker is associated with the Institute of Pacific Relations, and the author of several books on the area with which this book deals. Here he is interested in *people*, and their relations to one another and to the Westerner who has come among them. His book is divided into three parts, first the backgrounds of the native peoples and their primitive ways, second the impact of the new era and the conflicts it bred, and third, the conflicts of the present and the kind of freedom the future may hold for them.—C.T.

AGNES SLIGH TURNBULL, *Once to Shout*. Macmillan, 24 pages.

This is a short story of a Gold Star Mother who finds courage to go forward in a phrase from Browning—a phrase that had caught the attention of her son while he was still in college. Readers will find true comfort here: the ability to face the future "with bravery."—R.W.S.

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